

*Wm. Somerscales p.<sup>no</sup> 5.<sup>2</sup>  
1782*

FORMS of PRAYER

*Publick and Private.*

*Together with*

The PSALTER or PSALMS of David,  
after the KINGS Translation.

A



A

R



*Cum clamore uolens, et lachrymis preces  
offerens, exauditus est pro sua reuerentia.*

3281. Insigne al signa suis

P

A  
Collection of offices  
OR  
FORMS of PRAYER  
IN

Cases Ordinary and Extraordinary.

*Taken out of the Scriptures and the ancient Litur-  
gies of several Churches, especially  
the GREEK,*

---

*Together with*  
The Psalter or Psalms of David, according to  
the Kings Translations, with Argu-  
ments to the same.

---

*S. Ignatius.*

Πάντες ὁμι εἰς αὐτὸ ἐν τῇ περὶ αὐτοῦ ἀμα Cωτη-  
χέει· μὴ δέδοται ἑστῶ, εἰς τὸς.

---

L O N D O N,

Printed by J. Fleſher for R. Royston, at the sign of  
the Angel in Ivy-lane. 1653.

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February 11 1953



## The PREFACE.

**W**hen Judges were instead of Kings, and Hophni and Phinehas were among the Priests, every man did what was right in his own eyes, but few did what was pleasing in the eyes of the Lord; and the event was this, God put on his fierce anger against them, and stirr'd up and arm'd the Enemies of their Country and Religion, and they prevail'd very farre, against the expectation and confidence of them who thought the goodnesse of their cause would have born out the iniquity of their persons, and that the impiety of their adversaries would have disabled them even from being made Gods scourges and instruments of punishing his own people. The sadnesse of the event proved the vanity of their hopes; for that which was the instrument of their worship, the detestation of their religious addresses, the place where God did meet his people, from which the Priests spake to God, and God gave his Oracles, that they dishonourably and miserably lost: The ark of the Lord was taken, the impious Priests (who made the Sacrifice of

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the Lord to become an abomination to the people) were slain with the sword of the Philistines, old Eli lost his life, and the wife of Phinehas died with sorrow, and the miscarriages of childbirth, crying out, That the Glory was departed from Israel, because the Ark of God was taken.

2. In these things we also have been but too like the sons of Israel, for when we sinned as greatly, we also have groaned under as great and sad a calamity. For we have not onely felt the evils of an intestine Warre, but God hath smitten us in our spirit, and laid the scene of his judgements especially in Religion; he hath snuffed our lamp so near, that it is almost extinguished, and the sacred fire was put into a hole of the earth, even then when we were forced to light those tapers that stood upon our Altars, that by this sad truth better then by the old ceremony we might prove our succession to those holy men who were constrained to sing hymnes to Christ in dark places and retirements.

3. But I delight not to observe the correspondencies of such sad accidents, which as they may happen upon divers causes, or may be forced violently by the strength of fancy, or driven on by jealousy, and the too fond opi-  
nings

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nings of troubled hearts and afflicted spirits; so they doe but help to vex the offending part, and relieve the afflicted but with a phantastick and groundlesse comfort: I will therefore deny leave to my own affections to ease themselves by complaining of others: I shall onely crave leave that I may remember Jerusalem and call to minde the pleasures of the Temple, the order of her services, the beauty of her buildings, the sweetnesse of her songs, the decency of her Ministrations, the assiduity and Oeconomy of her Priests and Levites, the daily sacrifice, and that eternal fire of devotion that went not out by day nor by night; these were the pleasures of our peace, and there is a remanent felicity in the very memory of those spiritual delights which we then enjoyed as antepasts of heaven, and consignations to an immortality of joyes. And it may be so again when it shall please God who hath the hearts of all Princes in his hand, and turneth them as the rivers of waters; and when men will consider the invaluable loss that is consequent, and the danger of sin that is appendant to the destroying such forms of discipline and devotion in which God was purely worshipped, and the Church was edified, and the people instructed to great degrees of piety, knowledge, and devotion.

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4. And such is the Liturgy of the Church of England. I shall not need to enumerate the advantages of Liturgy in general, though it be certain that some Liturgy or other is most necessary in publick addresses, that so we may imitate the perpetual practice of all settled Churches since Christianity, or ever since Moses Law or the Jewish Church came to have a settled foot, and any rest in the land of Canaan. [2.] That we may follow the example, and obey the precept of our blessed Saviour, who appointed a set form of devotion (and certainly they that profess enmity against all Liturgy can in no sense obey the precept given by him who gave command, When ye pray, say, Our Father. [3.] That all that come may know the condition of publick Communion, their Religion, and manner of address to God Almighty. [4.] That the truth of the proposition, the piety of the desires, and the honesty of the petitions, the simplicity of our purposes, and the justice of our designs may be secured before-hand, because Whatsoever is not of faith is sin (and it is impossible that we should pray to God in the extempore prayers of the Priest, by any faith but unreasonable, unwarranted, insecure and implicit.) [5.] That there may be union of hearts, and spirits, and tongues. [6.] That there may be a publick symbol of Communion

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in our prayers, which are the best instruments of endearing us to God, and to one another; Καὶ αὐτὴν προσευχὴν μὴ ἔχου τὴν συμμαχίαν τῶν ἀδελφῶν πολλῶν αὐτῆς. Private prayer not assisted with the concord and unity of a publick spirit is weaker and less effectual, saith S. Basil. [7.] That the Ministers less learned may have provisions of devotions made for them. [8.] That the more learned may have no occasion of ostentation ministred to them, lest their best actions; their prayers, be turned into sin. [9.] That extravagant levities, and secret impieties be prevented. [10.] That the offices Ecclesiastical may the better secure the articles of Religion. [11.] That they may edify the people by being repositories of holy and necessary truths ready form'd out of their needs, and described in their Books of daily use; for that was one of the advices of the Apostle, teaching and admonishing one another in Psalms, and hymns, and spiritual songs. [12.] That men by the intervening of authority may be engaged to certain devotions. [13.] That not onely the duty, but the very form of its ministration may be honoured by the countenance of authority, and not be exposed to contempt by reason of the insufficiency of its external warrant. [14.] That the assignation of such offices, & appropriating them to the ministry

Coloss. 3.



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mystery of certain persons may be a cancel to secure the inclosures of the Clerical orders from the usurpings and invasions of pretending and unhallowed spirits. [15.] That indetermination of the office may not introduce indifferency, nor indifferency lead in a freer liberty, or liberty degenerate into licentiousness, or licentiousness into folly, and vanity, and these come sometime attended with secular designs, lest these be cursed with the immission of a peevish spirit upon our Priests, and that spirit be a teacher of lies, and these lies become the basis of impious theorems, which are certainly attended with ungodly lives; and then either Atheism or Antichristianism may come, according as shall happen in the conjunction of time and other circumstances; for this would be a sad climax, a ladder upon which are no Angels ascending or descending, because the degrees lead to darkness and misery.

5. But that which is of special concernment is this, that the Liturgy of the Church of England hath advantages so many and so considerable as not onely to raise it self above the devotions of other Churches, but to endear the affections of good people to be in love with Liturgy in general.

6. For

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6. For to the Churches of the Romane Communion we can say that ours is reformed; to the reformed Churches we can say that ours is orderly and decent; for we were freed from the impositions and lasting errors of a tyrannical spirit, and yet from the extravagancies of a popular spirit too: our reformation was done without tumult, and yet we saw it necessary to reform; we were Zealous to cast away the old errors, but our Zeal was balanced with consideration and the results of authority: Not like women or children when they are affrighted with fire in their clothes; we shak'd off the cole indeed, but not our garments lest we should have exposed our Churches to that nakedness which the excellent men of our sister Churches complained to be among themselves.

7. And indeed it is no small advantage to our Liturgy, that it was the off-spring of all that authority which was to prescribe in matters of Religion. The King and the Priest, which are the Antistites Religionis, and the preservers of both the Tables joyn'd in this work, and the people as it was represented in Parliament were advised withal, in authorizing the form after much deliberation; for the Rule, Quod spectat ad omnes ab omnibus tractari debet, was here observed with  
strictness,

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strictness, and then as it had the advantages of discourse, so also of authorities, its reason from one and its sanction from the other, that it might be both reasonable and sacred and free, not only from the indiscretions, but (which is very considerable) from the scandal of popularity.

And in this I cannot but observe the great wisdom and mercy of God in directing the contrivers of the Liturgy with the spirit of Zeal and prudence, to allay the furies and heats of the first affrightment. For when men are in danger of burning, so they leap from the flames, they consider not whither but whence: and the first reflections of a crooked tree are not to straightness, but to a contrary incurvation, yet it pleased the Spirit of God so to temper and direct their spirits, that in the first Liturgy of King Edward they did rather retain something that needed further consideration, then reject any thing that was certainly pious and holy; and in the second Liturgy, that they might also thoroughly reform, they did rather cast out something that might with good profit have remained, then not satisfy the world of their Zeal to reform, of their charity in declining every thing that was offensive, and the clearness of their light in discerning every semblance of error or  
suspi-

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*suspicion in the Romane Church.*

9. *The truth is, although they fram'd the Liturgy with the greatest consideration that could be, by all the united wisdom of this Church and State, yet as if Prophetically to avoid their being charg'd in after ages with a crepusculum of Religion, a dark, twilight, imperfect Reformation, they joyn'd to their own starre all the shining tapers of the other reformed Churches, calling for the advice of the most eminently learned and Zealous Reformers in other Kingdomes, that the light of all together might shew them a clear path to walk in. And this their care produced some change; for upon the consultation the first form of King Edwards Service-book was approved with the exception of a very few clauses, which upon that occasion were review'd and expung'd, till it came to that second form and modest beauty it was in the Edition of MDLII, and which Gilbertus a German approved of as a transcript of the ancient and primitive forms.*

10. *It was necessary for them to stay some where. Christendome was not onely reformed, but divided too, and every division would to all ages have called for some alteration, or else have disliked it publickly; and since all that cast off the Romane yoke, thought they*

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had title enough to be called Reformed, it was hard to have pleased all the private interests and peevishness of men that called themselves friends, and therefore that onely in which the Church of Rome had prevaricated against the word of God, or innovated against Apostolical tradition, all that was par'd away. But at last she fix'd, and strove no further to please the people, who never could be satisfied.

II. The Painter that exposed his work to the censure of the common passengers, resolving to mend it as long as any man could finde fault, at last had brought the eyes to the ears and the ears to the neck, and for his excuse subscrib'd, Hanc populus fecit. But his [Hanc ego] that which he made by the rules of art, and the advice of men skill'd in the same mystery was the better peece. The Church of England should have par'd away all the Canon of the Communion, if she had mended her peece at the prescription of the Zuinglians; and all her office of Baptism, if she had mended by the rules of the Anabaptists, and kept up Altars still by the example of the Lutherans, and not have retain'd decency by the good will of the Calvinists; and now another new light is sprung up, she should have no Liturgy at all, but the worship of  
God

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God be left to the managing of chance, and indeliberation, and a petulant fancy.

12. It began early to discover its inconvenience; for when certain Zealous persons fled to Frankford to avoid the funeral piles kindled by the Romane Bishops in Queen Maries time, as if they had not enemies enough abroad they fell foul with one another, and the quarrel was about the Common Prayer Book, and some of them made their appeal to the judgement of Mr Calvin, whom they prepossest with strange representments, and troubled phantasms concerning it, and yet the worst he said upon the provocation of those prejudices was that even its vanities were tolerable. Tolerabiles ineptias was the unhandsome Epithete he gave to some things which he was forc'd to dislike by his overearnest complying with the Brethren of Frankford.

13. Well! upon this the wisdom of this Church & State saw it necessary to fixe where with advice she had begun, and with counsel she had once mended. And to have altered in things inconsiderable upon a new design or sullen dislike, had been extreme levity, and apt to have made the men contemptible, their authority slighted, and the thing ridiculous, espe-

especially before adversaries, that much an opportunity and appearance to have disgraced the Reformation. Here therefore it became a Law, was established by an Act of Parliament, was made solemn by an appendant penalty, against all that on either hand did prevaricate a sanction of so long and so prudent consideration.

14. But the Common Prayer-book had the fate of S. Paul, for when it had scap'd the storms of the Romane Sea, yet a viper sprung out of Queen Marias fires, which at Frankford first leap'd upon the hand of the Church, but since that time it hath gnawn the bowels of its own Mother, and given it self life by the death of its Parent and Nurse.

15. For as for the Adversaries from the Romane party, they were so convinc'd by the piety and innocence of the Common Prayer-Book, that they could accuse it of no deformity, but of imperfection, of a want of some things which they judged convenient because the error had a wrinkle on it and the face of antiquity. And therefore for ten or eleven years they came to our Churches, join'd in our devotions, and communicated without scruple, till a temporal interest of the Church of Rome rent the Schism wider, and made

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it gape like the jaws of the grave.

And let me say, it addes no small degree to my confidence and opinion of the English Common Prayer-Book, that amongst the numerous Armies sent from the Romane Seminaries, (who were curious enough to enquire, able enough to finde out, and wanted no anger to have made them charge home any error in our Liturgy, if the matter had not been unblameable, and the composition excellent) there was never any impiety or heresy charg'd upon the Liturgy of the Church; (for I reckon not the calumnies of Harding, for they were onely in general, calling it [Darkness, &c.] from which aspersion it was worthily vindicated by M. Deering.) The truth of it is, the Compilers took that course which was sufficient to have secur'd it against the malice of a Spanish Inquisitor, or the scrutiny of a more inquisitive Presbytery, for they put nothing of controversy into their prayers, nothing that was then matter of question; onely because they could not prophecy, they put in some things which since then have been called to question, by persons whose interest was highly concerned to finde fault with something. But that also hath been the fate of the Penmen of holy Scripture, some of which could prophecy, and yet could not prevent this. But I doe not re-

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member that any man was ever put to it to justify the Common Prayer against any positive, publick, and professed charge by a Romane Adversary: Nay, it is transmitted to us by the testimony of persons greater then all exceptions, that Paulus 4<sup>th</sup> in his private entercourses and Letters to Queen Elizabeth did offer to confirm the English Common Prayer Book, if she would acknowledge his Primacy and authority, and the Reformation derivative from him. And this lenity was pursued by his Successor Pius 4<sup>th</sup>, with an [omnia de nobis tibi polliceare] he assured her she should have any thing from him, not onely things pertaining to her soul, but what might conduce to the establishment and confirmation of her Royal Dignity; amongst which, that the Liturgy newly established by her authority should not be rescinded by the Popes power, was not the least considerable.

Tortura  
Torti  
p. 142.

Cambd.  
Annal. A.  
D. 1560.

16. And possibly this hath cast a cloud upon it in the eyes of such persons who never will keep charity or so much as civility but with those with whom they have made a league offensive and defensive against all the world. This hath made it to be suspected of too much compliance with that Church, and her Offices of devotion, and that it is a very

Cento

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Cento composed out of the Mass Book, Pontifical, Breviaries, Manuals, and Portuises of the Romane Church.

17. I cannot say but many of our Prayers are also in the Romane Offices. But so they are also in the Scripture, so also is the Lords Prayer, and if they were not, yet the allegation is very inartificial, and the charge peevish and unreasonable, unless there were nothing good in the Romane Books, or that it were unlawful to pray a good prayer which they had once stain'd with red letters. The objection hath not sense enough to procure an answer upon its own stock, but by reflection from a direct truth, which uses to be like light manifesting it self and discovering darkness.

18. It was first perfected in King Edward the sixths time, but it was by and by impugned through the obstinate & dissembling malice of many: They are the words of M. Fox in his Book of Martyrs. Then it was reviewed and published with so much approbation, that it was accounted the work of God; but yet not long after there were some persons qui divisionis occasionem atripiebant (saith Aleffius) vocabula & pene syllabas expendendo, they tried it by points and

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syllables, and weighed every word, and sought occasions to quarrel, which being observed by Archbishop Cranmer, he caused it to be translated into Latine and sent it to Bucer, requiring his judgement of it, who returned this answer, That although there are in it some things quæ rari possunt ab inquietis ad materiam contentionis, which by peevish men may be cavill'd at, yet there was nothing in it but what was taken out of the Scriptures, or agreeable to it, if rightly understood, that is, if handled and read by wise and good men. The Zeal which Archbishop Grindal, Bishop Ridley, Dr Taylor, and other the holy Martyrs and Confessors in Queen Maries time expressed for this excellent Liturgy before and at the time of their death, defending it by their dissertations, andorning it by their practice, and sealing it with their bloods, are arguments which ought to recommend it to all the sons of the Church of England for ever, infinitely to be valued beyond all the little whispers and murmurs of argument pretended against it: and when it came out of the flame, and was purified in the Martyrs fires, it became a vessell of honour, and used in the house of God in all the days of that long peace which was the effect of Gods blessing, and the reward (as we humbly hope) of an holy Religion; and when it was

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was laid aside in the days of Queen Mary, it was to the great decay of the due honour of God, and discomfort to the Professors of the truth of Christs Religion. They are the words of Queen Elizabeth, and her grave and wise Parliament.

19. Archbishop Cranmer in his purification, A.D. 1553. made an offer if the Queen would give him leave, to prove All that is contained in the Common Prayer Book, to be conformable to that order which our blessed Saviour Christ did both observe and command to be observed. And a little after he offers to joyn issue upon this point, That the Order of the Church of England, set out by authority of the innocent and godly Prince Edward the sixth, in his high Court of Parliament, is the same that was used in the Church fifteen hundred years past.

20. And I shall go near to make his words good. For, very much of our Liturgy is the very words of Scriptures. The Psalms and Lessons, and all the Hymnes save one, are nothing else but Scripture, and owe nothing to the Romane Breviaries for their production or authority. So that the matter of them is out of question holy and true. As for the form, none ever misliked it but they that will

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Chron.  
29.

Apecc. 15.  
Exod. 15.  
Psal. 145.  
Jer. 10.  
6. 7.

admit no form, for all admit this that admit any. But that these should be parts of Liturgie needs not to be a question, when we remember that Hezekiah and the Princes made it a Law to their Church to sing praises to the Lord with the words of David, and of Asaph the Seer, and that Christ himself did so and his Apostles after the manner of the Jews in the Feast of Pascheover, sung their Hymnes and portions of the great Allelujah in the words of David and Asaph the Seer too, and that there was a song in heaven made up of the words of Moses and David, and Jeremy the Seer, and that the Apostles and the Church of God always chose to doe so, according to the commandment of the Apostle, that we sing Psalms and Hymnes to God. I know not where we can have better then the Psalms of David and Asaph, and these were ready at hand for the use of the Church, insomuch that in the Christian Synaxes, particularly in the Churches of Corinth S. Paul observed that every man had a Psalm, it was then the common devotion, and Liturgy of all the faithful, and so for ever; and the Fathers of the fourth Council of Toledo justify the practice of the Church in recitation of the Psalms and Hymnes by the example of Christ and his Apostles, who after Supper sung a Psalm: and the Church did also make hymns

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hymns of her own, in the honour of Christ  
& sang them: Such as was the [Te Deum]  
made by S. Ambrose and S. Augustine, and  
they stood her in great stead, not onely as acts  
of direct worship to Christ, but as Conserva-  
tors of the articles of Christs Divinity, of  
which the Fathers made use against the he-  
retick Artemon, as appears in Eusebius lib.  
5. cap. 28. Eccles. Hist.

21. That reading the Scripture was part  
of the Liturgy of the Apostolical ages, we  
find it in the tenth Canon of the Apostles, in  
Albinus Flaccus, Rabanus Maurus, and in  
the Liturgy attributed to S. James. Deinde  
leguntur fuisse oracula sacra veteris Te-  
stamenti & Prophetarum, & Filii Dei In-  
carnatio demonstratur, Passio, Resurrectio  
ex mortuis, ascensus in Coelum, secundus  
item adventus ejus cum gloria. Atque id  
fit singulis diebus, &c.

22. So that since thus farre the matter of  
our devotions is warranted by Gods Spirit,  
and the form by the precedents of Scripture  
too, and the ages Apostolical, above half of  
the English Liturgy is as Divine as Scri-  
pture is self, and the choice of it for practice  
is no less then Apostolical.

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23. Of the same consideration is the Lords Prayer, commanded by our blessed Saviour in the Evangelists; the Introit is the Psal. 95. and the Responsories of Morning and Evening Prayer, ejaculations taken from the words of David and Hezekiah; the Decalogue recited in the Communion is the ten words of Moses, and without peradventure was not taken into the Office in imitation of the Romane; for although it was done upon great reason, and considering the great ignorance of the people they were to inform, yet I think it was never in any Church Office before, but in Manuals and Catechisms onely: yet they are made Liturgick by the suffrages at the end of every Commandment, and need no other warrant from antiquity but the 20. Chapter of Exodus. There are not many parts beside, and they which are, derive themselves from an elder house then the Romane Offices; The Gloria Patri was composed by the Nicene Council, the latter Versicle by S. Jerome, though some eminently learned (and in particular) Baronius is of an opinion that it was much more ancient. It was at first a confession of faith, and used by a newly baptized Convert and the standers by, and then it came to be a Hymne, and very early annexed to the Antiphones, and afterwards to the Psalms and Hymnes, all except that of S. Am-

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S. Ambrose beginning with [Te Deum] because that of it self is a great Doxology. It is several times used in the Greek Office of Baptism, and in the recitation of it the Priest and people stood all up and turned to the East, and this custome ever continued in the Church, and is still retained in the Church of England in conformity to the ancient and Primitive custome, save onely that in the Letany we kneel, which is a more humble posture but not so ancient, the Letanies having usually been said walking, not kneeling or standing. But in this the variety is an ornament to the Churches garment. S. Gregory added this Doxology to the Responsory at the beginning of prayer, after, O Lord make hast to help us; That was the last, and yet above a thousand years old, and much elder then the body of Popery. And as for the latter part of the Doxology, I am clearly of opinion, that though it might by S. Hierome be brought into the Latine Church, yet it was in the Greek Church before him, witness that most ancient Hymne or Doxology, *Kai σοι δοξα αβανιμωρη, τω πατρι & τω υιω & τω αγιω πνευματι, ον & αει & εις το αβαν. Αμήν.* *Απλν.* However, as to the matter of the Doxology, it is no other then the Confession of the three most blessed persons of the Trinity which Christ commanded, and which

with



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with greatest solemnity we declare in Baptism; and certainly we can no ways better, or more solemnly and ritually give glory to the Holy Trinity, than by being baptized into the profession and service of it. The Trisagion was taught to the Greek Church by Angels; but certain it is, it sprang not from a Roman fountain; and that the Canon of our Communion is the same with the old Canon of the Church many hundred years before Popery had invaded the simplicity of Christian Religion, is evident, if we

- \* De Spir. sanct. c. 27. compare the particulars recited by S. Basil,
- \* De celebratione Missarum c. cum Matth. Innocentius, his Epistle to John
- \* In gemma animi l. 1. c. 86. Archbishop of Lyons, Honorius
- \* De Divin. Offic. the Priest, Alcuinus, and Wala-
- \* Super Act. 26. Una may adde the Liturgy said to be
- autem Sabbatui S. James's, and the Constitution of
- ¶ L. 8. c. 17. S. Clement, (for whoever was the

author of these, certainly they were ancient) Radulphus Tongrensis and the later Ritualists, Cassander, Pamelius, Hittorpius, Jacobus Goar and the rest.

24. And that we may be yet more particular, the very Prayer for Christ's Catholick Church, in the Office of Communion, beside that it is nothing but a plain execution of an Apostolical precept, set down in the Preface

of

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of the Prayer, it was also used in all times,  
and in all Liturgies of the ancient Church.

And we find this attested by S. Cyril of Je- † Myste-  
gog. Cate-  
chif. 5.  
rusalem; Deinde postquam confectum est

illud spirituale sacrificium . . . obsecra-  
mus Deum pro communi Ecclesiarum

pace, pro tranquillitate mundi, pro Regi-  
bus, &c. To the same purpose also there is a

testimony in S. Chrysostome, which be- Hom. 6. in  
1 Epist. ad  
Tim.  
cause it serves not onely here, but also to  
other uses; it will not be amiss here to note it:

Quid autem sibi vult [primum omnium?]

In obsequio scil. quotidiano, perpetuoque  
divinae religionis ritu. Atque id noverunt

fideles quomodo diebus singulis mane &  
vespere orationes fundantur ad Dominum,

quomodo pro omni mundo & Regibus, &  
omnibus qui in sublimitate positi sunt, ob-

secrationes in Ecclesia fiant. Sed forte  
quis dixerit, pro omnibus, quod ait, tan-

tum fideles intelligi voluisse. At id verum  
non esse quæ sequuntur, ostendunt. Deni-

que ait, pro Regibus, neque enim tunc  
Reges Deum colebant. It is evident by

this, that the custome of the Church was not  
onely in the celebration of the holy Commu-

nion, but in all her other Offices to say this  
Prayer, not onely for Christs Catholick

Church, but for all the world.

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25. And that the charity of the Church might not be misconstrued, he produces his warrant. S. Paul not onely expressly commands us to pray for all men, but addes by way of instance, for Kings, who then were unchristian, and heathen in all the world. But this form of Prayer is almost word for word in S. Ambrose. *Hæc regula Ecclesiastica est tradita à Magistro gentium quâ utuntur Sacerdotes nostri, ut pro omnibus supplicent . . . deprecantes pro Regibus . . . orantes pro iis quibus sublimis potestas credita est, ut in iustitia & veritate gubernent . . . postulantes pro iis qui in necessitate varia sunt, ut eruant & liberati Deum collaudent incolumitatis Authorem.* So farre goes our form of Prayer. But S. Ambrose addes, *Referentes quoque gratiarum actiones . . .* And so it was with us in the first Service-books of King Edward, and the Preface to the Prayer engaged us to a thanksgiving, but I know not how it was stoln out, the Preface still remaining, to chide their unwariness that took down that part of the building, and yet left the gate standing. But if the Reader please to be satisfied concerning this Prayer, which indeed is the longest in our Service-book, and of greatest consideration, he may see it taken up from the universal custome of the Church, and almost

In Com.  
ment.

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almost in all the words of the old Liturgies;  
 if he will observe the Liturgies themselves  
 of S. Basil, S. Chrysostome, and the concur-  
 rent testimonies of Tertullian, S. Austin, Celestine,  
 Gennadius, Prosper, and Theophylact.

<sup>a</sup> Apologet.

<sup>c. 14.</sup>

<sup>b</sup> Ep. 1. <sup>d</sup> De

<sup>c</sup> L. 1. de

<sup>e</sup> In Commentar.

26. I shall not need to make any excuses  
 for the Churches reading those portions of  
 Scripture which we call Epistles and Gospels  
 before the Communion. They are Scriptures  
 of the choicest, and most profitable transacti-  
 on. And let me observe this thing, That they  
 are not onely declarations of all the mysteries  
 of our redemption, and rules of good life, but  
 this choice is of the greatest compliance with  
 the necessities of the Christian Church that  
 can be imagined. For if we deny to the people  
 a liberty of reading Scriptures, may they not  
 complain as Isaac did against the inhabitants  
 of the land, that the Philistines had spoiled  
 his well, and the fountains of living water;  
 If a free use to all of them, and of all Scrip-  
 tures were permitted, should not the Church  
 herself have more cause to complain of the  
 infinite licentiousness and looseness of inter-  
 pretations, and of the commencement of ten  
 thousand errors, which would certainly be  
 consequent to such permission? Reason and  
 Religion will chide us in the first, reason and  
 expe-

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experience in the latter. And can the wit of man conceive a better temper and expedient, then that such Scriptures onely or principally should be laid before them all in daily Offices, which contain in them all the mysteries of our redemption, and all the rules of good life: which two things are done by the Gospels, and Epistles respectively: the first being a Record of the life and death of our blessed Saviour; the latter, instructions for the edification of the Church, in pious and Christian conversation; and all this was done with so much choice, that as obscure places are avoided by design, as much as could be, so the very assignation of them to certain festivals, the appropriation of them to solemn and particular days does entertain the understandings of the people with notions proper to the mystery, and distinct from impertinent and vexatious questions. And were this design made something more minute, and applicable to the various necessities of times, and such choice Scriptures permitted indifferently, which might be matter of necessity and great edification, the people of the Church would have no reason to complain that the fountains of our Saviour were stopp'd from them, nor the Rulers of the Church, that the mystery-ousness of Scripture were abused by the petulancy of the people to consequents harsh, impious,

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pious, and unreasonable in despite of government, in exaunderation of the power of superiours, or for the commencement of schisms and heresies. The Church with great wisdom hath first held this torch out, and though for great reasons intervening and hindering, it cannot be reduced to practice, yet the Church hath shewn her desire to avoid the evil that is on both hands, and she hath shewn the way also, if it could have been insisted in. But however, this choice of the more remarkable portions of Scripture is so reasonable and proportionable to the nature of the thing, that because the Gospels and Epistles bear their several shares of the design, (the Gospel representing the foundation, and prime necessities of Christianity, and the mysterious parts of our Redemption, the summe, the faith, and the hopes of Christianity) therefore it is attested by a ceremony of standing up, it being a part of the confession of faith: but the Epistles containing superstructures upon that foundation, are read with religious care, but not made formal or solemn by any other circumstance. The matter contains in it sufficient of reason and of proportion, but nothing of necessity, except it be by accident, and as authority does intervene by way of sanction.

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Institut.  
Cleric. l. 1.  
c. 32.

27. But that this reading of *Epistles* and *Gospels* before the *Communion* was one of the earliest customs of the Church, I finde it affirmed by *Rabanus Maurus*. Sed enim initio mos iste cantandi non erat, qui nunc in Ecclesia ante sacrificium celebratur: Sed tamen epistolæ Pauli recitabantur & sanctum Evangelium. The custome of reading S. Pauls *Epistles*, and the holy Gospel before the *Sacrament* was from the beginning. Some other portions of *Scripture* were read upon emergent occasions instead of the *Epistle*, which still retain the name of *Epistle*, but it is so seldome, that it happens upon two Sundays onely in the year, upon *Trinity Sunday*, and the 25. Sunday after; upon *Saints days* it happens oftner, because the story requires a particular rememoration, and therefore is very often taken out of the *Acts* of the *Apostles*, but being in substitution onely of the ordinary portion of the *Epistle* of S. Paul, or other the *Apostles*, it keeps the name of the first design, though the change be upon good reason, and much propriety.

28. There remains now nothing but the *Letany* and *Collects* to be accounted for: for the matter of which I shall need to say nothing, because the *Objections* whatsoever have been against them are extremely low, and

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and rather like the intemperate talk of an angry child, then pressures of reason or probability, excepting where they are charg'd with their vertues, for their charity in praying for all men, for their humility in acknowledging such a worthlesness in our selves, as not to dare to ask our petitions upon our own confidences. These things fall like water against a rock, or like the accusations against our blessed Saviour, the unreasonableness of them splits themselves.

29. But for the form I think themselves will make answer, when they consider that they are nothing but a pursuit of that Apostolical precept, which next to the Lords Prayer was the first Scripture pattern whence the Church fram'd her Liturgies, First of all, let there be made intercessions and prayers and supplications, and giving of thanks for all men. In which words if there be not an impertinent repetition of divers words to the same sense, then needs must δευτεραι, δευτεραι, be as much distinct from each other in their form, as they are all from Ευχαριστια.

Tim. 2.

30. S. Augustine expounds *δευτεραι* Epist. 59. prayers made in and about the blessed Eucharist. Ideo in hujus sanctificatione & distributionis preparatione existimo Apostolum

ad Paulin. 9.5.



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lum iussisse propriè fieri. *προευχαῖς*, id est, orationes. Interpellationes autem vel postulationes fiunt cum populus benedicitur.

31. But S. Augustine if he were not deceived in his Criticism, says that beside the general name of Prayer, which is signified by all those words, *ἐὺχὴ* in Scripture signifies votum or desire, such surely as we express by sudden and short emissions, and then *προευχὴ* is but a prayer, *πρὸς ἐὺχὴν*, that is, but an expression of short and ejaculatory desires, and may be better applied to such forms of prayer as are our Collects, rather than the longer and more solemn parts of the Canon of Communion. *ἐν τῷ δέξι*] though it signify an address to God, yet it may with propriety enough be applied to our interlocutory prayers where the people bear a share; for *ἐν τῷ δέξι* signifies congressum or colloquium, *τὸ ἐν τῷ δέξι μὴ πῦρνας ποιοῦ τοῖς αὐτοῖς*, Isocrat. make no frequent societies or confederations with them. However, although Grammarians may differ in assigning these several words to their proper, minute, and incommunicable signification, yet it is most clear, that they mean not prayers distinct, and made several by the variety of matter, but several addresses differing onely in modo orandi, and therefore by these are intended the several forms

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forms of prayer and supplication: and the Church hath at all times used prayers of all variety, long and short, ejaculatory, determined and solemn. And the Church of England understood it in this variety, calling the short jaculatory prayers and responsories by the names of Letanies, or suffrages, which I should render in the phrase of S. Austin to be postulationes, or denicks, but the longer Collects he calls prayers, which is the true rendering of *προευχαι* (I suppose) and therefore twice in the Letany, after the short responsories, the Priest says [Let us pray] by that minding the people of the Apostles precept, that prayer as well as supplications be made. \* For the Letanies it is certain, the form is of great antiquity; Mamercus Bishop of Vienna made solemn Letanies 400. years after Christ, and he and all his Diocess repeated them together: And therefore I know not what matter of doubt there can be reasonable in the form, since besides that we have the wisdom of so many ages, and holy and prudent persons to confirm them, the form is made with design to represent all the needs of the Catholick Church, and to make the prayer it self fitted for an active and an intense devotion; and that it cooperates rarely well to these ends, is so true, that of the first every man is judge, of the second, every man

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may be judge that will without prejudice, and with pious predispositions use the form; for if they help my devotion infinitely, they may doe as much to another, if he be disposed as I am; and he that says they doe no advantage or singular relish to my spirit, may as well tell me the meat I eat does not please me because he loves it not; but the exceptions which are against it are so phantastick, and by chance, that unlesse it be against a single adversary, and by personal engagement, they cannot be noted in the series of a positive discourse. Sometimes they are too long, and sometimes they are too short, and yet the objectors will make longer and shorter when they please; and because no law of God hath prescribed to us in such circumstances, if the Church leaves the same liberty to their private devotions, it is not reasonable they should prescribe to her in publick, and in such minutes, in which the ordinary prudence of one wise man is abundantly sufficient to give him Laws and directions, and in matters of greater difficulty.

32. Of the same consideration is the form of our Church Collects, which are made pleasant by their variety of matter, are made energetical and potent by that great endearment of [per Jesum Christum Dominum nostrum]

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nostrum] are cleared from a neighbourhood of tediousness by their so quick intercision and breakings off, and have for their precedent the forms of Prayer used by the religious of Palestine mentioned by Cassian, Et hæ fuerunt Monachorum jaculatoriæ orationes, ut frequentius Dominum deprecantes jugiter eidem cohærere possimus, & ut insidiantis Diaboli jacula quæ infligere nobis tum præcipuè insistit cùm oramus, succinctâ vitemus brevitate. In all these forms of prayer there is no difference but what is circumstantial, and therefore although these circumstances be of great efficacy for the procuring of accidental advantages to our spirits which are often swayed, moved and determined by a manner as much as by an essence, yet there is in it nothing of duty and obligation, and therefore it is the most unreasonable thing in the world to make any of these things to be a question of Religion.

De instit.  
Cleric. lib.  
1. c. 32.

33. I shall therefore press these things no further, but note that since all Liturgy is and ever was either prose or verse, or both, and the Liturgy of the Church of England as well as most others, is of the last sort, I consider that whatsoever is in her devotions besides the Lessons, Epistles and Gospels (the body of which is no other thing, then was the

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famous

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famous Lectionarium of S. Jerome) is a compliance with these two dictates of the Apostle for Liturgy: the which, one for verse, the other for prose, in <sup>1</sup> Psalms and <sup>2</sup> Hymns and <sup>3</sup> Spiritual songs [for verse :] for prose, <sup>4</sup> deprecations, and <sup>5</sup> prayers, and <sup>6</sup> intercessions, and <sup>7</sup> giving of thanks, will warrant and commend, as so many parts of duty, all the portions of the English Liturgy.

34. If it were worth the pains, it were very easy to enumerate the Authors, and especially the occasions and time when the most minute passages, such I mean as are known by distinct appellatives, came into the Church, that so it may appear, our Liturgy is as ancient and primitive in every part, as it is pious and unblameable, and long before the Church got such a beam in one of her eyes, which was endeavoured to be cast out at the reformation. But it will not be amiss to observe that very many of them were inserted as Antidotes, and deteteries to the worst of heresies, as I have discours'd already, & such was that clause [through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the holy Spirit ever one God] and some other phrases parallel were put in, in defiance of the Macedonians, and all the species of the Antitrinitarians, and  
used

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used by S. Ambrose in Millain, S. Austin in Africa, and Idacius Clarus in Spain; and in imitation of so pious precedents, the Church of England hath inserted divers clauses into her Offices.

35. There was a great instance in the administration of the blessed Sacrament. For upon the change of certain clauses in the Liturgy upon the instance of Martin Bucer, instead of [the bloud of our Lord Jesus Christ which was given for you preserve your body and soul unto everlasting life] was substituted this [take and eat this in remembrance, &c.] and it was done lest the people accustomed to the opinion of Transubstantiation and the appendant practices, should retain the same doctrine upon intimation of the first clause. But in the beginning of Queen Elizabeths reign, when certain persons of the Zuinglian opinion would have abused the Church with Sacramentary doctrine, and pretended the Church of England had declared for it in the second clause of 1552; the wisdom of the Church thought it expedient to joyn both the clauses; the first lest the Church should be suspected to be of the Sacramentary opinion, the latter lest she should be mistaken as a Patroness of Transubstantiation. And

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both these with so much temper and sweetness, that by her care she rather prevented all mistakes, then by any positive declaration in her prayers, engaged her self upon either side; that she might pray to God without strife and contention with her brethren. For the Church of England had never known how to follow the names of men, but to call Christ onely her Lord and Master.

36. But from the inserting of these and the like clauses which hath been done in all ages, according to several opportunities and necessities, I shall observe this advantage which is in many, but is also very signally in the English Liturgy, we are thereby enabled and advantaged in the meditation of those mysteries, de quibus festivatur in sacris (as the Casuists love to speak) which upon solemn days we are bound to meditate and make to be the matter and occasion of our address to God; for the offices are so ordered that the most indifferent and careless cannot but be reminded of the mystery in every Anniversary, which if they be summ'd up will make an excellent Creed, (and then let any man consider what a rare advantage it will be to the belief of such propositions when the very design of the Holy-day teaches the hard handed Artizan the name and meaning of

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an article) and yet the most forward and religious cannot be abused with any semblances of superstition. The life and death of the Saints which is very precious in the eyes of God, is so remembered by his humble and afflicted handmaid the Church of England, that by giving him thanks and praise, God may be honoured, the Church instructed by the proposition of their example, and we give testimony of the honour and love we owe and pay unto Religion by the pious veneration and esteem of those holy and beatified persons.

37. Certain it is, that there is no part of Religion, as it is a distinct vertue, and is to be exercised by interiour acts and forms of worship, but is in the offices of the Church of England. For if the soul desires to be humbled she hath provided forms of Confession to God before his Church; if she will rejoyce and give God thanks for particular blessings, there are forms of thanksgiving described and added by the Kings authority upon the Conference at Hampton-Court, which are all the publick, solemne, and foreseen occasions for which by Law and order provision could be made: if she will commend to God the publick and private necessities of the Church, and single persons, the whole



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whole body of Collects and devotions supplies that abundantly: if her devotion be high and pregnant, and prepared to fervency and importunity of congress with God, the Litanies are an admirable pattern of devotion, full of circumstances proportionable for a quick and an earnest spirit; when the revolution of the Anniversary calls on us to perform our duty of special meditation, and thankfulness to God for the glorious benefits of Christs Incarnation, Nativity, Passion, Resurrection, and Ascension (blessings which doe as well deserve a day of thanksgiving as any other temporal advantage, though it be the pleasure of a victory) then we have the offices of Christmase, the Annunciation, Easter and Ascension: if we delight to remember those holy persons, whose bodies rest in the bed of peace, and whose souls are deposited in the hands of Christ, till the day of restitution of all things, we may by the Collects and days of Anniversary festivity not onely remember, but also imitate them too in our lives, if we will make that use of the proportions of Scripture allotted for the festival which the Church intends, to which if we adde the advantages of the whole Psalter which is an intire body of devotion by it self, and hath in it forms to exercise all graces by way of internal act and spiritual intention, there

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there is not any ghostly advantage which the most religious can either need or fancy, but the English Liturgy in its entire constitution will furnish us withall. And certainly it was a very great wisdom, and a very prudent and religious Constitution so to order that part of the Liturgy, which the ancient called the Lectionarium, that the Psalter should be read over twelve times in the year; the old Testament once, and the new Testament thrice, beside the Epistles and Gospels, which renew with a more frequent repetition such choice places as represent the intire body of faith and good life. There is a defalcation of some few Chapters from the intire body in the order, but that also was part of the wisdom of the Church not to expose to publick ears and common judgements, some of the secret rites of Moses Law, or the more mysterious prophecies of the new Testament, whose sense and meaning the event will declare, if we by mistaken and anticipated interpretations doe not obstruct our own capacities, and hinder us from beleeving the true events, because they answer not those expectations with which our own mistakes have prepared our understandings: as it hapned to the Jews in the case of Antiochus, and to the Christians in the person of Antichrist.

38. Well!

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38. Well ! thus as it was framed in the body of its first Constitution and second alteration, those excellent men whom God chose as instruments of his honour and service in the reformation, to whom also he did shew what great things they were to suffer for his Names sake, approved of it with high testimony, promoted it by their own use and Zeal, and at last sealed it with their blood.

39. That they had a great opinion of the piety and unblameable composure of the Common Prayer-book, appears <sup>1</sup> in the challenge made in its behalf by the Archbishop Cramer, to defend it against all the world of Enemies ; <sup>2</sup> by the daily using it in time of persecution and imprisonment (for so did Bishop Ridley, and D<sup>r</sup> Taylor, who also recommended it to his wife for a legacy :) <sup>3</sup> by their preaching in behalf of it (as many did) <sup>4</sup> by Hulliers hugging it in his flames with a posture of great love and forwardness of entertainment, <sup>5</sup> besides the direct testimony which the most eminent learned amongst the Queen Mary Martyrs have given of it. Amongst which that of the learned Rector of Hadley, D<sup>r</sup> Rowland Taylor, is most considerable : his words are these in a Letter of his to a friend ; “ [ But there  
“ was after that by the most innocent King  
“ Ed-

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" Edward (for whom God be praised ever- Acts and  
 " lastingly) the whole Church Service with Monu-  
 " great deliberation, and the advice of the ment. pag.  
 " best learned men of the Realm, and autho- 1385. pag.  
 " rized by the whole Parliament, and recei- 1608,  
 " ved and published gladly by the whole 1565. pag.  
 " Realm: which Book was never reformed 1840. pag.  
 " but once, and yet by that one reformation 1844. &  
 " it was so fully perfected according to the alibi.  
 " rules of our Christian Religion in every  
 " behalf, that no Christian conscience could  
 " be offended with any thing therein con-  
 " tained. I mean of that Book reformed.]

40. I desire the words may be considered  
 and confronted against some other words  
 lately published, which charge these holy and  
 learned men but with a half-fac'd light, a  
 darkness in the confines of Egypt, and the  
 suburbs of Goshen. And because there is  
 no such thing proved of these blessed Men,  
 and Martyrs, and that it is easy to say such  
 words of any man that is not fully of our  
 minde, I suppose the advantage and the out-  
 weighing authority will lie on our part in  
 behalf of the Common Prayer-book, especially  
 since this man and divers others died with  
 it and for it according as it hapned by the  
 circumstance of their charges and articles,  
 upon which they died; for so it was in the  
 cases

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Pag. 1848, cases of John Rough, John Philpot, Cuthbert Simson, and seven others burnt in Smithfield, upon whom it was charged in their indictments, that they used, allowed, preached for, and maintained respectively the Service-book of King Edward. To which articles they answered affirmatively, and confessed them to be true in every part, and died accordingly.

Contra  
hæref. c. 7.

41. I shall press this argument to issue in the words of S. Ambrose cited to the like purpose by Vincentius Lirinensis. *Librum sacerdotalem quis nostrum resignare audeat, signatum à Confessoribus, & multorum jam martyrio consecratum? Quomodo fidem eorum possumus denegare, quorum victoriam prædicamus? Who shall dare to violate this Priestly book, which so many Confessors have consigned, and so many Martyrs have hallowed with their blood? How shall we call them Martyrs, if we deny their faith, how shall we celebrate their victory, if we dislike their cause? If we believe them to be crown'd, why shall we deny but that they strove lawfully? So that if they dying in attestation of this Book were Martyrs, why doe we condemne the Book for which they died? If we will not call them Martyrs, it is clear we have chang'd our Religion*

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ligion since then. And then it would be considered whether we are fallen? For the Reformers in King Edwards time died for it, in Q. Elizabeths time they avowed it under the protection of an excellent Princeß, but in that sad interval of Q. Maries reign it suffered persecution, and if it shall doe so again, it is but an unhandsome compliance for Reformers to be unlike their Brethren, and to be like their Enemies, to doe as doe the Papists, and onely to speak great words against them; and it will be sad for a Zealous Protestant to live in an age that should disavow K. Edwards and Q. Elizabeths Religion and manner of worshipping God, & in an age that shall doe as did Q. Maries Bishops, persecute the Book of Common Prayer, and the Religion contained in it. God help the poor Protestants in such times: But let it doe its worst, if God please to give his grace, the worst that can come is but a Crown, and that was never denied to Martyrs.

42. In the mean time I can but with joy and Eucharist consider with what advantages and blessings the pious Protestant is entertained and blessed, and arm'd against all his needs by the constant and Religious usage of the Common Prayer-book. For besides the direct advantages of the Prayers and devotions,

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tions, some whereof are already instanc'd (and the experience of holy persons will furnish them with more) there are also forms of solemn benediction and absolution in the Offices, and if they be not highly considerable, there is nothing sacred in the Evangelical Ministry, but all is a vast plain, and the Altars themselves are made of unhallowed turf.

43. Concerning Benediction (of which there are four more solemn forms in the whole Office, two in the Canon of the Communion, one in Confirmation, one in the Office of Marriage) I shall give this short account, that without all question the less is blessed of the greater, and it being an issue spiritual, is rather to be verifed in spiritual relation, then in natural or political. And therefore if there be any such thing as regeneration by the Ministry of the word, and begetting in Christ, and Fathers and Sons after the common faith (as the expressions of the Apostle make us to believe) certain it is, the blessings of Religion doe descend most properly from our spiritual Fathers, and with most plentiful emanation. And this hath been the Religion of all the world, to derive very much of their blessings by the Priests particular and signal ministration; Melchisedech

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dech blessed Abraham, Isaac blessed Jacob, and Moses and Aaron blessed the people. So that here is benediction from a Prince, from a Father, from the Aaronical Priest, from Melchisedech, of whose order is the Christian, in whose Law it is a sanction, that in great needs especially, the Elders of the Church be sent for, and let them pray over him that is distressed. That is the great remedy for the great necessity. And it was ever much valued in the Church, inso-much that Nectarius would by no means take investiture of his Patriarchal See, until he had obtained the benediction of Diodorus the Bishop of Cilicia: Eudoxia the Emperess brought her son Theodosius to S. Chrysostome for his blessing, and S. Austin and all his company received it of Innocentius Bishop of Carthage; It was so solemn in all marriages, that the marrying of persons was called Benediction. So it was in the fourth Council of Carthage, Sponsus & sponsa cum benedicendi sunt à Sacerdote, &c. benedicendi, for married. . . . And in all Church Offices it was so solemn, that by a Decree of the Council of Agatho, A. D. 380. it was decreed, ante benedictionem Sacerdotis populus egredi non præsumat. By the way onely, here is *auderina* for two parts of the English Liturgy. For the benediction in the Office of marriage by the authority of the Council of Carthage, and for concluding the Office of Communion with the

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Priests



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Priests or Bishops, benediction by warrant of the Council of Agatho, which Decrees having been derived into the practice of the universal Church for very many ages, is in no hand to be undervalued, lest we become like Esau, and we miss it when we most need it. For my own particular, I shall still press on to receive the benediction of holy Church, till at last I shall hear a Venite benedicti, and that I be reckoned amongst those blessed souls who come to God by the ministeries of his own appointment, and will not venture upon that neglect, against which the piety and wisdom of all Religions in the world infinitely doe prescribe.

Num. 6.23. 44. Now the advantages of confidence which I have upon the forms of benediction in the Common Prayer-book are therefore considerable, because God himself prescribed a set form of blessing the people, appointing it to be done not in the Priests extempore, but in an established form of words: and because, as the authority of a pre-script form is from God, so that this form may be also highly warranted, the solemn blessing at the end of the Communion, is in the very words of S. Paul.

45. For the forms of Absolution in the Liturgy, though I shall not enter into consideration of the Question concerning the quality of the Priests power which is certainly a very great ministry, yet I shall observe the rare temper, and

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and proportion which the Church of England uses in commensurating the forms of Absolution to the degrees of preparation and necessity. At the beginning of the Morning and Evening Prayer after a general Confession usually recited before the devotion is high and pregnant; (whose parts like fire enkindle one another) there is a form of Absolution in general, declarative and by way of proposition. In the Office of the Communion, because there are more acts of piety and repentance previous and presupposed, there the Churches form of Absolution is operative and by way of intercession. But in the Visitation of the sick, when it is supposed and enjoined that the penitent shall disburthen himself of all the clamorous loads upon his conscience, the Church prescribes a medicinal form by way of delegate authority, that the parts of justification may answer to the parts of good life. For as the penitent proceeds so does the Church: pardon and repentance being terms of relation they grow up together till they be compleat, this the Church with greatest wisdom supposes to be at the end of our life, (grace by that time having all its growth that it will have here) & therefore then also the pardon of sins is of another nature then it ever was before, it being now more actual and compleat, whereas before it was in fieri in the beginnings and smaller increases, and upon more accidents apt to be made imperfect and revocable,

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*ble. So that the Church of England in these  
 manners of dispensing the power of the Keys does  
 cut off all disputings and impertinent wrang-  
 lings, whether the Priests power were Judicial or  
 declarative; for possibly it is both, and it is  
 operative too, and something else yet, for it is an  
 emanation from all the parts of his Ministry,  
 and he never absolves, but he preaches or prays  
 or administers a Sacrament; for this power of  
 remission is a transcendent, passing through all  
 the parts of the Priestly Offices; For the keys  
 of the Kingdome of heaven are the promises &  
 the threatnings of the Scripture, and the prayers  
 of the Church, and the Word and the Sacra-  
 ments, and all these are to be dispensed by the  
 Priest, and these keys are committed to his Mi-  
 nistry, and by the operation of them all he opens  
 and shuts heaven gates ministerially; and there-  
 fore S. Paul calls it verbum reconciliationis,  
 and says it is dispensed by Ministers, as by Em-  
 bassadors or Delegates: and therefore it is an  
 excellent temper of the Church, so to prescribe  
 her forms of Absolution, as to shew them to be  
 results of the whole Priestly Office, of Preach-  
 ing, of dispensing Sacraments, of spiritual Cure,  
 and authoritative deprecation. And the benefit  
 which pious and well disposed persons receive by  
 these public Ministeries, as it lies ready formed  
 in our blessed Saviours promise [erit solutum in  
 coelis] so men will then truly understand when  
 they*

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they are taught to value every instrument of grace or comfort by the exigence of a present need, as in a sadness of spirit, in an unquiet conscience, in the arrest of death.

46. I shall not need to procure advantages to the reputation of the Common Prayer, by considering the imperfections of whatsoever hath been offered in its stead: but yet \* a form of worship, composed to the dishonour of the Reformation, accusing it of darkness, and intolerable inconvenience: a direction without a rule: <sup>•Dire-  
•Gory.</sup> a rule without restraint: a prescription leaving an indifferency to a possibility of licentiousness: an office without any injunction of external acts of worship, not prescribing so much as kneeling: an office that onely once names reverence, but forbids it in the ordinary instance, and enjoyns it in no particular: an office that leaves the form of ministration of Sacraments so indifferently, that if there be any form of words essential, the Sacrament is in much danger to become invalid, for want of provision of due forms of Ministration: an office that complies with no precedent of Scripture, nor of any ancient Church: an office that must of necessity either want authority, or it must preferre novelty before antiquity: an office that accuses all the Primitive Church of indiscretion at the least: an office that may be abused by the indiscretion, or ignorance, or malice of any man that uses it: into which,

c 3

heresy

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heresy or blasphemy may creep without possibility of prevention: <sup>13</sup> that hath no external forms to entertain the fancy of the more common spirits: <sup>14</sup> nor any allurements to persuade and entice its adversaries: <sup>15</sup> nor any means of adunition and uniformity amongst its confidentes: <sup>16</sup> an office that still permits children, in many cases of necessity to be unbaptized, making no provision for them in sudden cases: <sup>17</sup> that will not suffer them to be confirmed at all, (ut utroque Sacramento renascantur, as S. Cyprians phrase is, that they may be advantaged by a double rise: ) <sup>18</sup> that joyns in marriage as Cacus did his oxen, in rude, inform and unhallowed yokes: <sup>19</sup> that will not doe piety to the dead, nor comfort to the living, by solemn and honorary offices of funeral: <sup>20</sup> that hath no forms of blessing the people any more <sup>21</sup> then described forms of blessing God, which are just none at all: <sup>22</sup> an office that never thinks of absolving penitents, or exercising the power of the Keys, after the custome and rites of Priests: <sup>23</sup> a Liturgy that recites no Creed, no Confession of Faith, so not declaring either to Angels or men, according to what Religion they worship God, but entertaining, though indeed without a symbote, Arians, Macedonians, Nestorians, Manichees, or any other Sect, for ought there appears to the contrary: <sup>24</sup> that consigns no publick Canon of Communion, but leaves that as casual and phan-

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phantastick as any of the lesser offices: <sup>25</sup> an office that takes no more care then chance does, for the reading the holy Scriptures: <sup>26</sup> that never commemorates a departed Saint: <sup>27</sup> that hath no Communion with the Church Triumphant, any more then with the other parts of the Militant: <sup>28</sup> that never thanks God for the redemption of the world by the Nativity, and Passion, Resurrection, and Ascension of our blessed Saviour Jesus, but condemnes the memorial even of the Scripture Saints, and the memorial of the miraculous blessings of redemption of mankind by Christ himself, with the same accusation it condemnes the Legends and portentous stories of the most suspected part of the Romane Calendar: <sup>29</sup> an office that out of Zeal against Judaism condemnes all distinction of days, unless they themselves distinguish them: that leaves no signature of piety upon the Lords day, and yet the Compilers doe enjoyn it to a Judaical superstition: <sup>30</sup> an office that does by implication undervalue the Lords Prayer, for it never enjoyns it, and does but once permit it: <sup>31</sup> an office that is new without authority, and never made up into a sanction by an Act of Parliament: an order or Directory of devotion that hath all these ingredients and capacities (and such a one there is in the world) I suppose is no equal match to contest with and be put in balance against the Liturgy of the Church.

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of England, which was with so great deliberation compiled out of Scriptures, the most of it all the rest agreeing with Scriptures, and drawn from the Liturgies of the ancient Church and made by men famous in their generations whose reputation and glory of Martyrdom hath made it immodest for the best of men now to compare themselves with them: and after its composition considered by advices from abroad and so trimm'd and adorn'd that no excrescence did remain, the Rubricks of which Book was written in the blood of many of the Compilers, which hath had a testimony from Gods blessing in the daily use of it, accompanying it with the peace of an age, established and confirmed by six Acts of Parliament directly and collaterally, and is of so admirable a composition, that the most industrious wits of its Enemies could never finde out an objection of value enough to make a doubt, or scarce a scruple in a wise spirit. But that I shall not need to set a night-piece by so excellent beauty, to set it off the better, its own excellencies are Orators prevalent enough, that it shall not need any advantages accidental.

47. And yet this excellent Book hath had the fate to be cut in pieces with a pen-knife, and thrown into the fire, but it is not consumed; at first it was sown in tears and is now watered with tears, yet never was any holy thing drowned and extinguished with tears. It began with



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the Martyrdom of the Compilers, and the Church hath been vexed ever since by angry spirits, and he was forced to defend it with much trouble and inquietness: but it is to be hop'd that all these storms are sent but to increase the Zeal and confidence of the pious sons of the Church of England. Indeed the greatest danger that ever the Common Prayer-book had, was the indifferency and indevotion of them that used it but as a common blessing; and they who thought it fit for the meanest of the Clergy to read prayers; and for themselves onely to preach, though they might innocently intend it, yet did not in that action consult the honour of our Liturgy; except where charity or necessity did interpose. But when excellent things goe away, and then look back upon us, as our blessed Saviour did upon S. Peter, we are more mov'd then by the nearer embraces of a full and an actual possession. I pray God it may prove so in our case, and that we may not be so willing to be discouraged; at least that we may not cease to love and to desire what is not publicly permitted to our practice and profession.

48. But because things are otherwise in this affair then we had hop'd, and that in very many Churches in stead of the Common Prayer which they use not, every man uses what he pleases, and all men doe not choose well; and where there are many choosers there is nothing regular, and the

Sacra-



## The Preface

Sacraments themselves are not so solemnly ministered as the sacredness and solemnity of the mysteries do require, and in very many places where the old excellent forms are not permitted, there is scarce any thing at all, but something to shew that there was a shipwreck, a plank or a cable. Chapter or a Psalm; some who were troubled to see so, and fain would see it otherwise, did think it might not be amiss that some of the Ancient forms of other Churches, & of the prayers of Scripture should be drawn together, and laid before them that need; as supposing that these or the like materials would make better fuel for the fire of devotion than the straw and the stubble which some men did suddenly or weakly rake together when ever they were to dress their Sacrifice. Not that although these prayers have no authority to give them power, yet they are humbly and charitably intended, and that may get them leave, and that they have been (as to the matter of them) approved of by persons of great learning and great piety, and that may sufficiently recommend them to the use of those who have no other, or no better, and that they may do violence to Authority, and therefore the use of them cannot be insecure; and that they contain in them no matter of question or dispute, and therefore cannot be justly suspected of interest or partiality: and they are (especially in the chiefest offices) collected out of the devotions of the Greek Church, with some mixture of the Office

Mozart

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Mozarabicks and Ethiopick, and other Liturgies, and perfected out of the fountains of Scripture, and therefore for the material part have great warrant and great authority: and therefore if they be used with submission to Authority, it is hop'd they may doe good; and if they be not used, no man will be offended.

49. I hope there will be no need of an apology or an excuse for doing an act of charity; If no man will confess that he needs any of these, they may be let alone, for they are intended onely for them that doe; but if there be a need, these prayers may help to obtain of God to take that need away, and to supply it in the mean while. But there is nothing else intended in this design but that we may see what excellent forms of prayer were used in the ancient Church, what a rare repository of Devotion the Scripture is, how it was the same spirit of prayer that assisted the Church of England, and other Churches of God, how much better the Curates of souls may help themselves with these or the like offices, then with their own extempore, how their present needs may be supplied, and their devotion enlarged, and a day of Religion intirely spent, and a provision made for some necessities in which our calamities and our experience of late have too well instructed us. For which and for other great reasons all Churches have admitted variety of Offices. In the Greek Church it is notorious, they

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they have three publick Books, and very many added afterwards by their Patriarchs, their Bishops, and their Priests; some are said often, and others sometimes: and in Spain the Mozarabick office was used until the time of Alfonso the 6th, and to this very day in six Parishes in Toledo, and in the Cathedral Church itself in the Chappel of Frier Francis Ximenez, and at Salamanca upon certain days in the Chappel of Doctor Talabricensis. And after all these may be admitted into the use and ministry of families, for all the necessities of which here is something provided.

50. He that gathered these things together intends as humbly, as piously, as charitably as he can doe in any action whatsoever; and if any of his brethren can tell his heart better then himself, I am sure he may say much more of it; but if any man can think I have in it any purpose less pious, or less severe, or that there is any obliquity, or any thing but what is here expressed, I must answer for it if there be, and he must answer for it if there be not.

January

January hath xxix. days.

The Moon xxx.

Sun in Aquar.	} riseth	h. 7. m. 53.	} In lat. 52.	} setteth	h. 4. m. 7.
Jan. 10.		sec. 34.			sec. 26.
		h. 8. m. 3.			h. 3. m. 56.
		sec. 56.	In lat. 54.		sec. 4.

Morning prayer. Evening prayer.

1 Lesson. 2 Lesson. 1 Lesson. 2 Lesson.

19	1A	Calend.	circumcision	*	*	*	*
8	2	b	4 Non.	Gen. 1.	Matt. 1	Gen. 1.	Rom. 1.
	3	c	3	3	2	4	2
16	4	d	Pr. No.	5	3	6	3
5	5	e	Nonz. Edward K.	7	4	8	4
	6	f	8 Idus Epiphany	*	*	*	*
13	7	g	7	Gen. 9.	Matt. 5	Gen. 12	Rom. 5.
2	8	a	6 Lucian.	13	6	14	6
	9	b	5	15	7	16	7
10	10	c	4	17	8	18	8
	11	d	3	19	9	20	9
18	12	e	Pr. Idus	21	10	22	10
7	13	f	Idus Hilary Bp.	23	11	24	11
	14	g	19 Cal. of February	25	12	26	12
15	15	a	18	27	13	28	13
4	16	b	17	29	14	30	14
	17	c	16 Sulpitius Bp.	31	15	32	15
12	18	d	15 Prisca Virg.	33	16	34	16
	19	e	14 Ulfstan Bp.	35	17	37	1 Cor. 1.
20	20	f	13 Fabian	38	18	39	2
9	21	g	12 Agnes	40	19	41	3
	22	a	11 Vincent. Mart.	42	20	43	4
17	23	b	10	44	21	45	5
6	24	c	9 Timothy Bp.	46	22	47	6
	25	d	8 Conv. S. Paul.	*	*	*	*
14	26	e	7 Polycar. Mart.	Gen. 48	Mat. 23	Gen. 49	1 Cor. 7.
3	27	f	6	50	24	Exod. 1	8
	28	g	5	Exod. 2	25	3	9
11	29	a	4 Valerius Bp.	4	26	5	10
19	30	b	3 C. R. M.	7	27	8	11
8	31	c	Pr. Cal.	9	28	10	12

February hath xxviii. days.

The Moon xxix.

Sun in Pisc. } h. 7. m. 0. } latir. 52. } h. 4. m. 59.  
 Feb. 8. } riseth } sec. 28. } } setreth } sec. 32.  
 } h. 7. m. 1. } } h. 4. m. 58.  
 } sec. 40. } latir. 54. } } sec. 20.

Morning prayer. Evening prayer.

1 Lesson. 2 Lesson. 1 Lesson. 2 Lesson

		Calend.	Fast	Exo. 11	Mark	Exo. 12	1 Cor.	
16	1 a	4 Non.	Purific. Mary.	*		2	*	14
5	3 i	3	Blasius	Exo. 13		3	Exo. 14	15
	4 g	Pr. No.		15		4	16	16
13	5 A	Non.	Agathe	17		5	18	2 Cor. 1
2	6 b	8 Id.		19		6	20	2
	7 c	7		21		7	22	3
10	8 d	6		23		8	24	4
	9 e	5	Apollon. Virg.	22		9	33	5
18	10 f	4	Scholast. Virg.	34		10	Lev. 18	6
7	11 g	3		Lev. 19		11	20	7
	12 A	Prid. Id.		26		12	Nu. 11	8
15	13 b	Idus		Nu. 12		13	13	9
4	14 c	16 Cal.	Valentine	14		14	16	10
	15 d	15		17		15	20	11
12	16 e	14		21		16	22	12
1	17 f	13		23	Lu. di. 1		24	13
	18 g	12		25	dim. 1		27	Galat. 1
9	19 A	11		30		2	31	2
	20 b	10		32		3	35	3
17	21 c	9		36		4	Deut. 1	4
6	22 d	8		Deut. 2		5	3	5
	23 e	7	Fast	4		6	5	6
14	24 f	6	S. Matthias	*		7	*	Ephes.
3	25 g	5		6		8	7	7
	26 A	4		8		9	9	8
11	27 b	3	Aug. B. Hippo	10		10	11	9
28	28 c	Pr. Cal. Ofw. P. & Co.		12		11	15	10

In every Bissextile the Golden Numbers are to be supposed to stand the day after the place they now possess, as 16 upon the 3. day, 5 upon the 12. upon the 15. and 6 in all the rest, because in every

March xxxi. days.

The Moon xxx.

Sun in Ariete { riseth { h.6. m.o. } sets h.6. m.o. sec.o. throughout  
 March 10. { sec.o. } the World.  
 { h.6. m.o. }  
 { sec.o. }

Morning prayer. Evening prayer

1 Lesson. 2 Lesson. 1 Lesson. 2 Lesson

19	1 d	Calend.	David	Deu. 16	Luk. 12	Deu. 17	Ephes.	6
8	2 e	6 Non.	Cedde	18	13	19	Philip.	1
16	3 f			20	14	21		2
5	4 g		4	22	15	24		3
	5 A		3	25	16	26		4
13	6 b	Pr. No.		27	17	28	Coloss.	1
7	7 c	Nonz.	Perpetua	29	18	30		2
	8 d	8 Id.		31	19	32		3
10	9 e		7	33	20	34		4
	10 f		6	Josua 1	21	Josua 2	Thess.	1
18	11 g		5	2	22	4		2
7	12 A		4 Gregory.	5	23	6		3
	13 b		3	7	24	8		4
15	14 c	Prld. Id.		9	John 1	10		5
4	15 d	Idus		23	2	24	Thess.	1
	16 e	17 Cal.	Aprilis.	Judg. 1	3	Judg. 2		2
12	17 f		16 Patrick Bp.	3	4	4		3
1	18 g		15 Edward	5	5	6	Tim.	1
	19 A		14 Joseph. sp. Mar	7	6	8	2, 3	
9	20 b		13 Cuthbert	9	7	10		4
	21 c		12 Benedict	11	8	12		5
17	22 d		11	13	9	14		6
6	23 e		10	15	10	16	Tim.	1
	24 f		9 Fast	17	11	18		2
14	25 g		8 Annun. Mary	*	12	*		3
3	26 A		7	Judg. 19	13	Judg. 20		4
	27 b		6 Init. R. Caroli	21	14	Ruth 1	Titus	1
11	28 c		5 Dorothy Virg.	Ruth 2	15	3	2, 3	
	29 d		4	4	16	Sam. 1	Philemon.	
19	30 e		3	Sam. 2	17	3	Hebr.	1
8	31 f	Pr. Cal.	Adeline Bp.	4	18	5		2

April hath xxx. days.

The Moon xxix.

Sun in Taur. April 9.	{	riseth	{	h.4. m.50. sec.32.	{	latit.52.	{	fetteth	{	h.7. m.0. sec.28. h.7. m.1. sec.40.

Morning prayer. Evening prayer.  
1 Lesson. 2 Lesson. 1 Lesson. 2 Lesson.

16	1	g	Calend.		2 Sam. 6	Joh. 19	1 Sa. 7	Hebr. 3.
5	2	A	4 Non.		8	20	9	4
	3	b	3	Richard.	10	21	11	5
13	4	c	Pr. No.	Ambrose.	12	Acts 1	13	6
2	5	d	Nonx.		14	2	15	7
	6	e	8 Id.		16	3	17	8
10	7	f	7		18	4	19	9
	8	g	6		20	5	21	10
18	9	A	5		22	6	23	11
7	10	b	4		24	7	25	12
	11	c	3	Guthliac. Con	26	8	27	13
15	12	d	Prid. Id.		28	9	29	James 1
4	13	e	Idus		30	10	31	2
	14	f	18 Cal.	May.	2 Sam. 1	11	2 Sa. 2	3
12	15	g	17	Ofwal. Archb.	3	12	4	4
1	16	A	16		5	13	6	5
	17	b	15		7	14	8	1 Pet. 1
9	18	c	14		9	15	10	2
	19	d	13	Alphege	11	16	12	3
17	20	e	12		13	17	14	4
6	21	f	11		15	18	16	5
	22	g	10		17	19	18	2 Pet. 1
14	23	A	9	S. George.	19	20	20	2
3	24	b	8	Ulfrid. Conf.	21	21	22	3
	25	c	7	Mark Evangel.	*	22	*	1 John 1
11	26	d	6		2 Sa. 23	23	2 Sa. 24	2
	27	e	5		1 Kin. 1	24	1 Kin. 2	3
19	28	f	4		3	25	4	4
8	29	g	3		5	26	6	5
30	A	Pr. Cal.			7	27	8	2, 3 John

May hath xxxi. days.

The Moon xxx.

Sun in Gem.  
May 11.

riseth

h.4. m.7.  
sec.26.  
h.3. m.56.  
sec.4.latit.52.  
latit.54.

setteth

h.7. m.52.  
sec.34.  
h.8. m.3.  
sec.56.

Mo nine prayer. Evening prayer.

1 Lesson. 2 Lesson. 1 Lesson. 2 Lesson.

16	1	b	Calend. Phil. & Jacob.	*	*	*	Jude
5	2	c	6 Non.	1 Kin.9	Acts 28	1 Ki.10	Rom. 1
	3	d	5 Inv. of Crois.	11	Matt. 1	12	2
13	4	e	4	13	2	14	3
2	5	f	3	15	3	16	4
	6	g	Pr.No. Joh. Port. Lat.	17	4	18	5
10	7	A	Nonæ. Jo. of Beverly	19	5	20	6
	8	b	8 Id.	21	6	22	7
18	9	c	7	2 Kin.1	7	2 Kin.2	8
7	10	d	6	3	8	4	9
	11	e	5	5	9	6	10
15	12	f	4	7	10	8	11
	4	g	3	9	11	10	12
	14	A	Prid.Id.	11	12	12	13
12	15	b	Idus	13	13	14	14
1	16	c	17 Cal. June.	15	14	16	15
	17	d	16	17	15	18	16
9	18	e	15	19	16	20	1 Cor. 1
	19	f	14 Dunstan.	21	17	22	2
17	20	g	13	23	18	24	3
6	21	A	12	25	19	Ezra 1	4
	22	b	11	Ezra 3.	20	4	5
14	23	c	10	5	21	6	6
3	24	d	9	7	22	9	7
	25	e	8 Aldelmus Bp.	Neh. 1	23	Neh. 2	8
11	26	f	7 Augustine.	4	24	5	9
	27	g	6 Bede Pri. ft.	6	25	8	10
19	28	A	5	9	26	10	11
8	29	b	4	13	27	Hest. 1	12
John	16	30	c	3	28	3	13
	5	31	d	Pr. Cal. Petronil. Virg.	4	Mark 1	14



June hath xxx. days.

The Moon xxix.

Sun in Cancer { riseth { h. 3. m. 44. latir. 51. h. 8. m. 15.  
 June 11. { sec. 36. { seneth { sec. 24.  
 { h. 3. m. 32. { latir. 54. { h. 8. m. 27.  
 { sec. 48. { sec. 12.

Morning prayer. Evening prayer.

1 Lesson. 2 Lesson. 1 Lesson. 2 Lesson.

	r	c	Calend.	Nicom. Mart.	Hest. 6 Mark	2 Hest. 7	1 Cor. 13
13	2	f	4 Non.		8	3	9 16
2	3	g	3	Eralm. Bish.	Job 1	4 Job 2	2 Cor. 1
	4	A	Pr. No.		3	5	4 2
1c	5	b	Nonx.	Boniface Bish.	5	6	6 3
	6	c	8 Id.		7	7	8 4
18	7	d	7		9	8	10 5
7	8	e	6		11	9	12 6
	9	f	5		13	10	14 7
15	10	g	4		15	11	16 8
4	11	A	3	Barnabas Ap.	*	*	* *
	12	b	Prid. 1d.		17, 18 Mar. 12	Job 19	2 Cor. 9
12	13	c	Idus		20	13	21 10
1	14	d	18 Cal. of July.		22	14	23 11
	15	e	17		24, 25	15	26, 27 12
9	16	f	16		28	16	29 13
	17	g	15	Borulph. Con.	30 Luke 1	31 Galat. 1	
17	18	A	14		32	2	33 2
6	19	b	13		34	3	35 3
	20	c	12		36	4	37 4
14	21	d	11		38	5	39 5
2	22	e	10	Alban Martyr	40	6	41 6
	23	f	9	Fast	42	7	Procy. 1 Ephel. 1
11	24	g	8	John Bapt ft.	*	*	* *
	25	A	7		Prov. 2 Luke 8	Prov. 3 Ephel. 2	
19	26	b	6		4	9	5 3
8	27	c	5		6	10	7 4
	28	d	4	Leo Bp. Fast	8	11	9 5
16	29	e	3	Peter & Paul	*	*	* *
5	30	f	Pr. Cal.		Pro. 10 Luk. 12	Pro. 11 Ephel. 6	

## The Moon xxx

setterth { h.7.m.52.  
sec.34.  
h.8.m.3.  
sec.56.

Morning prayer. Evening prayer.  
1 Lesson. 2 Lesson. 1 Lesson. 2 Lesson.

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
13	2	A	6	Non.																											
	3	b		5																											
	4	c		4																											
10	5	d		3																											
	6	e		Pr. No.																											
18	7	f		Nonx.																											
7	8	g		8 Idus																											
	9	A		7	Cyrl Bp.																										
15	10	b		6																											
4	11	c		5	Benedict.																										
	12	d		4																											
12	13	e		3																											
1	14	f		Pr. Idus																											
	15	g		Idus	Swithin																										
9	16	A		17 Cal.	of August																										
	17	b		16	Kenelm King																										
17	18	c		15	Arnulph Bp.																										
6	19	d		14																											
	20	e		13	Marg. Virg.																										
14	21	f		12																											
3	22	g		11	Mary Magd.																										
	23	A		10																											
11	24	b		9	Fast																										
	25	c		8	James Apostl																										
19	26	d		7	Anne Mother																										
8	27	e		6	of Mary.																										
	28	f		5	Samson Bp.																										
16	29	g		4																											
5	30	A		3																											
3	31	b		1	Ger. Cal.	German Bp.																									

August hath xxxi. days.

The Moon xxx.

Sun in Virg. August 13.	riseth	{	h.4. m.59. sec.32. h.4. m.56. sec.20.	{	latit.52.  latit.54.	setteth	{	h.7. m.9. sec.28. h.7. m.1. sec.40.

Morning prayer. Evening prayer.

1 Lesson. 2 Lesson. 1 Lesson. 2 Lesson.

13	1	c	Calend.	Lammas	Jere. 30	Joh. 20	Jere. 31	Hebr.	4.
2	2	d	4	Non.	32	21	33		5
	3	e		3	34	Acts 1.	35		6
10	4	f	Pr. No.		36	2	37		7
	5	g	Nonæ.		38	3	39		8
18	6	A	8 Id.	Transfigurat.	40	4	41		9
7	7	b	7	Name of IHS	42	5	43		10
	8	c	6		44	6	45, 46		11
15	9	d	5		47	7	48		12
4	10	e	4	Laurence	49	8	50		13
	11	f	3		51	9	52	James	1
12	12	g	Prid. Id.		Lam. 1	10	Lam. 2		2
1	13	A	Idus		3	11	4		3
	14	b	19 Cal. of September		5	12	Ezec. 2		4
9	15	c	18		Ezec. 3	13	6		5
	16	d	17		7	14	13	1 Pet.	1
17	17	e	16		14	15	18		2
6	18	f	15		33	16	34		3
	19	g	14		Dan. 1	17	Dan. 2		4
14	20	A	13		3	18	4		5
3	21	b	12	Bernar. Conf.	5	19	6	2 Pet.	1
	22	c	11		7	20	8		2
11	23	d	10	Tim. Bp. Fast	9	21	10		3
	24	e	9	Barthol. Apol	*	22	*	1 John	1
19	25	f	8	Lewis King	Dan. 11	23	Dan. 12		2
8	26	g	7		Hift. Su	24	Prov. 30		3
	27	A	6		Hofea 1	25	Hof. 2, 3		4
16	28	b	5		4	26	5, 6		5
5	29	c	4	Behcad. of Joh.	7	27	8	2 & 3 Joh.	
	30	d	3		9	28	10	Jude	
12	31	e	Pr. Cal.	Paulinus Bp.	11 Matt. 1	12	Rom. 1.		

Sun in Libra }  
 Septemb. 13 } rifest { h.6. m.o.  
                   }        { sec.o.  
                   }        { h.6. m.o.  
                   }        { sec.o. } sets h.6. m.o. throughout the World.

Morning prayer. Evening prayer.  
 1 Lesson. 2 Lesson. 1 Lesson. 2 Lesson

2	1	f	Calend.	Giles	Hof. 13.	Matt. 2	Hof. 14	Rom. 2	2
10	2	g	4 Non.		Joel 1	3	Joel 2		3
	3	A		3		4	Amos 1		4
18	4	b	Pr. No.		Amos 2	5	3		5
7	5	c	Nonz.		4	6	5		6
	6	d	8 Id.		6	7	7		7
15	7	e		7 Enurchus Bp.	8	8	9		8
4	8	f		6 Nativ. Mary	Obad. 1	9	Jonah 1		9
	9	g		5	Jon. 2, 3	10	4		10
12	10	A		4	Micah 1	11	Mich. 2		11
1	11	b		3		12	4		12
	12	c	Prid. Id.		5	13	6		13
9	13	d	Idus		7	14	Nah. 1		14
	14	e	18 Cal.	of Octob. Ex-	Nah. 2	15	3		15
17	15	f		17 altation of ✠	Hab. 1	16	Hab. 2		16
6	16	g		16		17	Zeph. 1	1 Cor. 1	
	17	A		15	Lambert Bp.	Zeph. 2	18	3	2
14	18	b		14	Hagg. 1	19	Hagg. 2		3
3	19	c		13	Zech. 1	20	Zec. 2, 3		4
	20	d		12	Fast	4, 5	21	6	5
11	21	e		11	S. Matthew	*	22	*	6
	22	f		10	Zach. 7	23	Zech. 8		7
19	23	g		9		24	10		8
8	24	A		8		25	12		9
	25	b		7	Firminius Bp.	13	26	14	10
16	26	c		6	Cyprian.	Malac. 1	27	Malac. 2	11
5	27	d		5		3	28	4	12
	28	e		4	Exuperius Bp.	Tobit. 1	Mark 1	Tobit 2	13
13	29	f		3	S. Michael	*	2	*	14
2	30	g	Pr. Cal.	Hierome Pref.	Tobit 3	3	Tobit 4		15

October hath xxxi. days.

The Moon xxxi.

Sun in Scorp. } riseth } h. 7. m. 3. } latit. 52. } h. 4. m. 59.  
 Octob. 13. } } sec. 28. } } sec. 32.  
 } } h. 7. m. 1. } } h. 4. m. 58.  
 } } sec. 40. } } latit. 54. } } sec. 20.

Morning prayer. Evening prayer.

Lesson. 2 Lesson. 1 Lesson. 2 Lesson.

1. A. Calends Remigius		Epiph. 14.		Mark 4	John 20	1 Cor. 16
10	2 b	6 Non. Leodegar. Bp.	Lobit 7	5	22	2 Cor. 1
	3 c	5	9	6	10	2
18	4 d	4	11	7	12	3
2	5 e	3	13	8	14	4
6	6 f	Pr. No. S. Faith	Judith 1	9	Judith 2	5
15	7 g	Non. 2	3	10	4	6
4	8 A	8 Id. Pelagia Virg.	5	11	6	7
	9 b	7	7	12	8	8
12	10 c	6	9	13	10	9
21	11 d	5	11	14	12	10
12	12 e	4 Wulthfrid Bp.	13	15	14	11
9	13 f	3 Edward King	15	16	16	12
24	14 g	Prid. Id.	Wild. 1	Lu. di. 1	Wild. 2	13
15	15 A	Idus	3 dim. 1	4	Galat. 2	14
6	16 b	17 Cal. of November	5	2	6	15
17	17 c	16 Etheldred. Vir	7	3	8	16
24	18 d	15 Luke Evang.	*	4	*	17
3	19 e	14 Frederic. Virg.	Wild. 9	5	Wit. 10	18
12	20 f	13	11	6	12	19
21	21 g	12 Ilopo Virg.	13	7	14	Ephes. 1
22	22 A	11 Mary Salom.	15	8	16	2
19	23 b	10	17	9	18	3
8	24 c	9	19	10	Ecclus 1	4
25	25 d	8 Crispine	Ecclus 3	11	3	5
16	26 e	7	4	12	5	6
5	27 f	6 Fast	6	13	7	Phillip. 1
28	28 g	5 Simon & Jude	*	14	*	2
13	29 A	4 Narcissus Bp.	Ecclus 8	15	Ecclus 9	3
23	30 b	3	10	16	11	4
21	31 c	Pr. Cal.	12	17	13	Coloss. 1

November hath xxx. days.

The Moon xxxix.

Sun in Sagittar. } h. 7. m. 52. latit. 52. } h. 4. m. 7.  
 Novemb. 12. } sec. 34. } sec. 26.  
 } h. 8. m. 3. } h. 3. m. 56.  
 } sec. 56. } sec. 4.

Morning prayer.

Evening prayer.

1 Lesson. 2 Lesson. 1 Lesson. 2 Lesson.

10	1	d	Calend.	All Saints	*	*	*	*
18	2	e	4 Non.		Ecclus 14	Luc. 18	Ecclus 15	Coloss. 2
7	3	f		Wenefrid	16	19	17	3
	4	g	Pr. No.		18	20	19	4
15	5	A	Nonz		20	21	21	1 Thes. 1
4	6	b	8 Id.	Leonard	22	22	23	2
	7	c		Willibr. archb.	24	23	15 & 26 3d vers. A.	3
12	8	d			27	24	28	4
1	9	e			29	John 1	30	5
	10	f			31	2	32	2 Thes. 1
9	11	g		Martin bp.	33	3	34	3
	12	A	Prid. Id.		35	4	36	3
17	13	b	Idus	Brice Bp.	37	5	38	1 Tim. 1
6	14	c	18 Cal.	of December.	39	6	40	2, 3
	15	d		Machute Bp.	41	7	42	4
14	16	e			43	8	44	5
3	17	f		Hugh Bp.	45	9	45 adv. 20	6
	18	g			47	10	48	2 Tim. 1
13	19	A		Elizabeth	49	11	50	2
	20	b		Edmund King	51	12	Baruc. 1	3
19	21	c		Present. Mary	Baruc. 2	13	3	4
8	22	d		Cicily Virg.	4	14	5	Titus 1
	23	e		Clement Bp.	6	15	Isaiah 1	2, 3
16	24	f			Isaiah 2	16	3	Philomon
5	25	g		Katherine Vir.	4	17	5	Hebr. 1
	26	A			6	18	7	2
13	27	b			8	19	9	3
2	28	c			10	20	11	4
	29	d		Falt	12	21	13	5
10	30	e	Pr. Cal.	Andrew Apolt	*	Acts 1	*	6

December hath xxxi.

The Moon xxx.

Sun in Capric Decemb. 11.	riseth	h. 8. m. 15.	latit. 52.	setteth	h. 3. m. 44.
		sec. 24.			sec. 36.
		h. 8. m. 27.			h. 3. m. 32.
		sec. 12.	latit. 54.		sec. 48.

Morninz prayer. Evening prayer.

1 Lesson. 2 Lesson. 1 Lesson. 2 Less.

	1	f	Calend.		Isai. 14	Acts 2	Isai. 15	Hebr. 7
18	2	g	4 Non.		16	3	17	8
7	3	A	3	Barbara	18	4	19	9
	4	b	Pr. No.	Osmond Bp.	20, 21	5	22	10
15	5	c	Nonæ		23	6	24	11
4	6	d	8 Id.	Nicholas Bp.	25	dim. 7	26	12
	7	e	7		27	dim. 7	28	13
12	8	f	6	Concep. Mary	29	8	30	James 1.
1	9	g	5		31	9	32	2
	10	A	4		33	10	34	3
9	11	b	3		35	11	36	4
	12	c	Prid. Id.		37	12	38	5
17	13	d	Idus	Lucie Virg.	39	13	40	1 Per. 1
6	14	e	19 Cal.	of January.	41	14	42	2
	15	f	18		43	15	44	3
14	16	g	17	O Sapientia	45	16	46	4
3	17	A	16		47	17	48	5
	18	b	15		49	18	50	2 Per. 1
11	19	c	14		51	19	52	2
	20	d	13	Fast	53	20	54	3
19	21	e	12	1 hom. Apolt.	*	21	*	1 John 1
8	22	f	11		Isai. 55	22	Isai. 56	2
	23	g	10		57	23	58	3
16	24	A	9		59	24	60	4
5	25	b	8	Christmals.	*	*	*	*
	26	c	7	S. Stephen.	*	*	*	*
3	27	d	6	S. John.	*	*	*	*
2	28	e	5	Innocents.	*	Acts 25	*	1 John 5
	29	f	4		Isai. 61	26	Isai. 62	2 John
10	30	g	3		63	27	64	3 John
31	A	Pr. Cal.	Silvester Bp.		65	28	66	Jude

Proper Lessons to be read on Sundays,  
and all the moveable Feasts throughout the  
year, whose Lessons are not set down in the  
Calendar.

Sundays of Advent.	Mattens.	Evenfong.
1	Isaiah 1.	Isaiah 2.
2	5	24
3	25	26
4	30	32
Sundays after Christmass.	Mattens.	Evenfong.
1	Isaiah 37.	Isaiah 38.
2	41	43
Sundays after Epiphany.	Mattens.	Evenfong.
1	Isaiah 44.	Isaiah 46.
2	51	53
3	55	56



Sundays after Epiphany.	Mattens.	Evenfong.
4	Isaiah 57.	Isaiah 58.
5	59.	64.
Septuagesima	Genesis 1.	Genesis 2.
Sexagesima	3	6
Quinquages.	9	12
Quadragesima or the First Sunday in Lent.	19	22
2	27	34
3	39	42
4	43	45
5	Exodus 3.	Exod. 5.
6	9	10
Easter day 1 Lesson.	Exod. 12.	Exodus 14.
2 Lesson.	Rom. 6.	Acts 2.

Sundays after Easter.	Mattens.	Evenfong.
1	Numbers 16.	Numbers 22.
2	23	25
3	Deuteron. 4.	Deuteronom. 5.
4	6	7
5	8	9
Ascension day.	10	2 Kings 2.
Sunday after Ascension day.	12	Deuteron. 13.
Whitsunday.		
1 Lesson.	16	Wisdom 1.
2 Lesson.	Acts 10. from v. 34. to the end.	Acts 19. to v. 21.
Trinity Sunday		
1 Lesson.	Genesis 18.	Josua 1.
2 Lesson.	Matth. 3.	
Sundays after Trinity.		
1	Josua 10.	Josua 23.
2	Judges 4.	Judges 5.
3	1 Samuel 2.	1 Samuel 3.

Sundays after Trinity.	Mattens.	Even song.
4	1 Samuel 12.	1 Samuel 13.
5	15	17
6	2 Samuel 12.	2 Samuel 21.
7	22	24
8	1 Kings 13.	1 Kings 17.
9	18	19
10	21	22
11	2 Kings 5.	2 Kings 9.
12	10	18
13	19	23
14	Jeremiah 5.	Jeremiah 22.
15	35	36
16	Ezech. 2.	Ezech. 14.
17	16	18
18	20	24
19	Daniel 3.	Daniel 6.
20	Joel 2.	Micah 6.

Sundays after Trinity.	Mattens.	Evenfong.
21	Habakkuk 2.	Proverbs 1.
22	Proverbs 2.	3
23	11	12
24	13	14
25	15	16
26	17	19

Proper Lessons for Holy days, and the  
four days before Easter.

S. Andrew.	Proverbs 20.	Proverbs 21.
S. Thomas.	23	24
Nativity of our blessed Saviour.		Isaiah 7. from v. 10. to the end.
1 Lesson.	Isaiah 9.	Titus 3. from v.
2 Lesson.	Luk. 2. to v. 15	4. to the end.
S. Stephen.	Proverbs 28.	Eccles. 4.
1 Lesson.	Act. 6. from v.	Acts 7. from v.
2 Lesson.	8. to c. 7. v. 30.	30. to ver. 55.
S. John.		
1 Lesson.	Eccles. 5.	Eccles. 6.
2 Lesson.	Apocal. 1.	Apocal. 22.
Innocents.	Jer. 31. to v. 18.	Wisdom 1.

	Mattens.	Evenfong.
Circumcifton.		
1 Lesson.	Genes. 17.	Deut. 10. to v. 12
2 Lesson.	Rom. 2.	Coloss. 2.
Epiphany.	Isaiah 40.	
1 Lesson.	Luke 3. to the	Isaiah 49.
2 Lesson.	middle of v. 23	John 2. to v. 12.
Conversion of	Wisdom 5.	
S. Paul. 1 Less.	Acts 22. unto	Wisdom 6.
2 Less.	vers. 22.	Acts 26.
Purific. of the		
Virg. MARY.	Wisdom 9.	Wisdom 12.
S. Matthias.	19	Ecclus. 1.
Annunciation		
of our Lady.	Ecclus. 2.	3
Wednesday		
before Easter.	Hosea 13.	Hosea 14.
Thursday.	Daniel 9.	Jeremy 31.
Goodfriday.	Genesis 22.	Isaiah 53.
Easter even.	Zechary 9.	Exodus 13.
Munday in Ea-		
ster week.		
1 Lesson.	Exodus 16.	Exodus 17.
2 Lesson.	Matthew 28.	Acts 3.
Tuesday in		
Easter week.	Exodus 20.	
1 Lesson.	Luke 24. unto	Exodus 32.
2 Lesson.	vers. 13.	1 Corinth. 15.
S. Mark.	Ecclus. 4.	Ecclus. 5.
Philip and	1 Les. Eccles. 7.	1 Less. 9
Jacob.	2 Les. Acts 8.	

	Mattens.	Evenfong.
Munday in Whitfonweek.	Genesis 11. v. 1 unto v. 10.	Numbers 11. from verfe 16 unto verfe 30.
1 Lesson.		
2 Lesson.	1 Corinth. 12.	
Tuesday in Whitfonweek.	1 Sam 19. from v. 18. to the end.	Deuteron. 30.
S. Barnabas.		
1 Lesson.	Ecclus 10.	Ecclus. 12.
2 Lesson.	Acts 14.	Acts 15. to v. 36
S. John Bapt.		
1 Lesson.	Malachy 3.	Malachy 4.
2 Lesson.	Matth. 3.	Mat. 14. to v. 13
S. Peter.		
1 Lesson.	Exodus 15.	Ecclus. 19.
2 Lesson.	Acts 3.	Acts 4.
S. James.	Ecclus. 21.	Ecclus. 23.
S. Barthol.	25	29
S. Matthew.	35	38
S. Michael.	39	44
S. Luke.	51	Job 1.
S. Simon and Jude.	Job 24 & 25.	42
All Saints.	Wisd. 3. to v. 13.	Wisd. 5. to v. 17
1 Lesson.	Heb. 11. from ver. 33. to the 7. verfe of the 12. Chapter.	Apoc. 19. unto verfe 17.
2 Lesson.		

\* Note that when two Lessons are not set down in this Table of the Festivals, the second Lesson is that which is appointed on ordinary days in the Calender.

# Of Holidays.

These to be observed for Holidays and none other, by the Laws of *England*.

<b>A</b> LL Sundays in the year.	Of S. Bartholomew the Apostle.
The days of the feasts of the Circumcision of our Lord Jesus Christ.	Of S. Matthew the Apostle.
Of the Epiphany.	Of S. Michael the Archangel.
Of the Purification of the blessed Virgin.	Of S. Luke the Evangelist.
Of S. Matthias the Apostle.	Of S. Simon and Jude the Apostles.
Of the Annuntiation of the blessed Virgin.	Of All Saints.
Of S. Mark the Evangelist.	Of S. Andrew the Ap.
Of S. Philip and Jacob the Apostles.	Of S. Thomas the Ap.
Of the Ascension of our Lord Jesus Christ.	Of the Nativity of our Lord.
Of the Nativity of Saint John Baptist.	Of S. Stephen the Mart.
Of S. Peter the Apostle.	Of S. John the Evang.
Of S. James the Apost.	Of the holy Innocents.
	Munday and Tuesday in Easter week.
	Munday and Tuesday in Whitsonweek.

*Note that in Bissextile or Leap-year, when the sixt of the Calends of March are twice repeated, under the lesser F. the Feast of S. Matthias is to be kept on the latter of the two according to the old verses,*

*Bissexto sextæ Martis tenuere Calenda  
Posteriore die celebrantur Festa Matthe.*

during 50 Years.



# An Almanack for 50. years.

The year of our Lord	The Golden Number	The Epact	The Domini- cal Letter	Sundays after the Epiphany	Septuagesima Sunday	Shrove-tuesday
1657	5	25	d	2	Jan. 25	Febr. 10
1658	6	6	c	4	Febr. 7	23
1659	7	17	b	3	Jan. 30	15
1660	8	28	A g	6	Feb. 19	Mar. 7
1661	9	9	f	4	10	Febr. 26
1662	10	20	e	2	Jan. 26	11
1663	11	1	d	5	Febr. 15	Mar. 3
1664	12	12	c b	4	7	Febr. 23
1665	13	23	A	2	Jan. 22	7
1666	14	4	g	5	Febr. 11	27
1667	15	15	f	3	3	19
1668	16	26	e d	1	Jan. 19	4
1669	17	7	c	4	Febr. 7	23
1670	18	18	b	3	Jan. 30	15
1671	19	29	A	6	Febr. 19	Mar. 7
1672	1	11	g f	4	4	Febr. 20
1673	2	22	e	2	Jan. 26	11
1674	3	3	d	5	Febr. 15	Mar. 3
1675	4	14	c	3	Jan. 31	Febr. 16
1676	5	25	b A	2	23	8
1677	6	6	g	5	Febr. 11	27
1678	7	17	f	2	Jan. 27	12
1679	8	28	e	5	Febr. 16	Mar. 4
1680	9	9	d c	4	8	Febr. 24
1681	10	20	b	3	Jan. 30	15
1682	11	1	A	5	Febr. 12	28
1683	12	12	g	4	4	20
1684	13	23	f c	2	Jan. 27	12
1685	14	4	d	5	Febr. 15	Mar. 3
1686	15	15	c	3	Jan. 31	Febr. 16

# An Almanack for 50. years.

	the year of our Lord	Easter day	Rogation Sunday	Ascension day	Trinity Sunday	Sundays after Trinity	Advent Sunday
0	1657	Mar. 29	May 3	7	May 24	26	Nov. 29
3	1658	April 11	16	20	June 6	24	18
5	1659	3	8	12	May 29	25	27
7	1660	22	27	31	June 17	23	Dec. 2
6	1661	14	19	23	9	24	1
1	1662	Mar. 30	4	8	May 25	26	Nov. 30
3	1663	April 19	24	28	June 14	23	29
2	1664	10	15	19	5	24	27
7	1665	Mar. 26	April 30	4	May 21	27	Dec. 3
2	1666	April 15	May 20	24	June 10	24	2
9	1667	17	12	16	2	25	1
4	1668	Mar. 22	April 26	April 30	May 17	27	Nov. 29
3	1669	April 11	May 16	May 20	June 6	24	28
5	1670	3	8	12	May 29	25	27
7	1671	23	28	June 1	June 18	27	Dec. 3
2	1672	7	12	May 16	2	25	1
0	1673	Mar. 30	4	8	May 25	26	Nov. 30
1	1674	April 19	24	28	June 14	23	29
3	1675	14	9	13	May 30	25	28
6	1676	Mar. 26	April 30	4	21	27	Dec. 3
8	1677	April 15	May 20	24	June 10	24	2
2	1678	Mar. 31	5	9	May 26	26	1
7	1679	April 20	25	29	June 15	23	Nov. 30
4	1680	11	16	20	6	24	28
2	1681	3	8	12	May 29	25	27
5	1682	16	21	25	June 11	24	Dec. 3
8	1683	8	13	17	3	25	2
0	1684	Mar. 30	4	8	May 25	26	Nov. 30
1	1685	April 19	24	28	June 14	23	29
3	1686	4	9	13	May 30	25	28
6	1687	Mar. 27	1	5	22	26	27

An Almanack for 50. years.

Shrove Tuesday	Septuagesima Sunday	Sundays after the Epiphany	The Dominical Letter	The Epact	The Golden Number	The Year of our Lord
Febr. 27	Feb. 12	5	A g	7	47	1688
12	Jan. 27	2	f	18	18	1689
4	Feb. 16	5	e	29	19	1690
24	8	4	d	11	1	1691
9	Jan. 14	2	c b	22	2	1692
28	Feb. 12	5	A	3	3	1693
20	4	4	g	14	4	1694
5	Jan. 20	1	f	25	5	1695
25	Feb. 9	4	e d	6	6	1696
16	Jan. 31	3	c	17	7	1697
8	Feb. 20	6	b	28	8	1698
21	5	4	A	9	9	1699
13	Jan. 28	3	g f	20	10	1700
4	Feb. 16	5	e	1	11	1701
17	1	3	d	12	12	1702
9	Jan. 24	2	c	23	13	1703
28	Feb. 13	5	b A	4	14	1704
20	4	4	g	15	15	1705
5	Jan. 20	1	f	26	16	1706

# An Almanack for 50. years.

The year of our Lord	Easter day	Ascension Sunday	Trinity Sunday	Sundays after Trinity	Advent Sunday
1688	April 15	May 20	May 24	June 10 24	Dec. 2
1689	Mar. 31	5	9	May 26 26	1
1690	April 20	25	29	June 15 23	Nov. 30
1691	12	17	21	7 24	29
1692	Mar. 27	1	5	May 22 26	27
1693	April 16	21	25	June 11 24	Dec. 3
1694	8	13	17	3 25	2
1695	Mar. 24	April 28	2	May 19 27	1
1696	April 12	May 17	21	June 7 24	Nov. 29
1697	4	9	13	May 30 25	28
1698	24	29	June 2	June 19 23	27
1699	9	14	May 18	4 25	Dec. 3
1700	Mar. 31	5	9	May 26 26	1
1701	April 20	25	29	June 15 23	Nov. 30
1702	5	10	14	May 31 25	29
1703	Mar. 28	2	6	23 26	28
1704	April 16	21	25	June 11 24	Dec. 3
1705	8	13	17	3 25	2
1706	Mar. 24	April 28	May 2	May 19 27	1

A

# A Table

## To finde Easter for ever.

The Golden  
Number.

	A	B	C	D	E	F	G
1	April 9.	10	11	12	6	7	8
2	Mar. 26.	27	28	29	30	31	April 1
3	April 16.	17	18	19	20	21	22
4	April 9.	3	4	5	6	7	8
5	Mar. 26.	27	28	29	30	31	April 1
6	April 16.	17	18	19	20	21	22
7	April 9.	3	4	5	6	7	8
8	Mar. 26.	27	28	29	30	31	April 1
9	April 16.	17	18	19	20	21	22
10	April 9.	10	11	12	13	14	15
11	Mar. 26.	27	28	29	30	31	April 1
12	April 16.	17	18	19	20	21	22
13	April 9.	10	11	12	13	14	15
14	Mar. 26.	27	28	29	30	31	April 1
15	April 16.	17	18	19	20	21	22
16	April 9.	3	4	5	6	7	8
17	Mar. 26.	27	28	29	30	31	April 1
18	April 16.	17	18	19	20	21	22
19	April 9.	10	11	12	13	14	15
20	Mar. 26.	27	28	29	30	31	April 1
21	April 16.	17	18	19	20	21	22
22	April 9.	10	11	12	13	14	15
23	Mar. 26.	27	28	29	30	31	April 1
24	April 16.	17	18	19	20	21	22
25	April 9.	10	11	12	13	14	15
26	Mar. 26.	27	28	29	30	31	April 1
27	April 16.	17	18	19	20	21	22
28	April 9.	10	11	12	13	14	15
29	Mar. 26.	27	28	29	30	31	April 1
30	April 16.	17	18	19	20	21	22
31	April 9.	10	11	12	13	14	15
32	Mar. 26.	27	28	29	30	31	April 1
33	April 16.	17	18	19	20	21	22
34	April 9.	10	11	12	13	14	15
35	Mar. 26.	27	28	29	30	31	April 1
36	April 16.	17	18	19	20	21	22
37	April 9.	10	11	12	13	14	15
38	Mar. 26.	27	28	29	30	31	April 1
39	April 16.	17	18	19	20	21	22
40	April 9.	10	11	12	13	14	15
41	Mar. 26.	27	28	29	30	31	April 1
42	April 16.	17	18	19	20	21	22
43	April 9.	10	11	12	13	14	15
44	Mar. 26.	27	28	29	30	31	April 1
45	April 16.	17	18	19	20	21	22
46	April 9.	10	11	12	13	14	15
47	Mar. 26.	27	28	29	30	31	April 1
48	April 16.	17	18	19	20	21	22
49	April 9.	10	11	12	13	14	15
50	Mar. 26.	27	28	29	30	31	April 1
51	April 16.	17	18	19	20	21	22
52	April 9.	10	11	12	13	14	15
53	Mar. 26.	27	28	29	30	31	April 1
54	April 16.	17	18	19	20	21	22
55	April 9.	10	11	12	13	14	15
56	Mar. 26.	27	28	29	30	31	April 1
57	April 16.	17	18	19	20	21	22
58	April 9.	10	11	12	13	14	15
59	Mar. 26.	27	28	29	30	31	April 1
60	April 16.	17	18	19	20	21	22
61	April 9.	10	11	12	13	14	15
62	Mar. 26.	27	28	29	30	31	April 1
63	April 16.	17	18	19	20	21	22
64	April 9.	10	11	12	13	14	15
65	Mar. 26.	27	28	29	30	31	April 1
66	April 16.	17	18	19	20	21	22
67	April 9.	10	11	12	13	14	15
68	Mar. 26.	27	28	29	30	31	April 1
69	April 16.	17	18	19	20	21	22
70	April 9.	10	11	12	13	14	15
71	Mar. 26.	27	28	29	30	31	April 1
72	April 16.	17	18	19	20	21	22
73	April 9.	10	11	12	13	14	15
74	Mar. 26.	27	28	29	30	31	April 1
75	April 16.	17	18	19	20	21	22
76	April 9.	10	11	12	13	14	15
77	Mar. 26.	27	28	29	30	31	April 1
78	April 16.	17	18	19	20	21	22
79	April 9.	10	11	12	13	14	15
80	Mar. 26.	27	28	29	30	31	April 1
81	April 16.	17	18	19	20	21	22
82	April 9.	10	11	12	13	14	15
83	Mar. 26.	27	28	29	30	31	April 1
84	April 16.	17	18	19	20	21	22
85	April 9.	10	11	12	13	14	15
86	Mar. 26.	27	28	29	30	31	April 1
87	April 16.	17	18	19	20	21	22
88	April 9.	10	11	12	13	14	15
89	Mar. 26.	27	28	29	30	31	April 1
90	April 16.	17	18	19	20	21	22
91	April 9.	10	11	12	13	14	15
92	Mar. 26.	27	28	29	30	31	April 1
93	April 16.	17	18	19	20	21	22
94	April 9.	10	11	12	13	14	15
95	Mar. 26.	27	28	29	30	31	April 1
96	April 16.	17	18	19	20	21	22
97	April 9.	10	11	12	13	14	15
98	Mar. 26.	27	28	29	30	31	April 1
99	April 16.	17	18	19	20	21	22
100	April 9.	10	11	12	13	14	15

When you have found the Sunday letter for that year on which you require Easter, guide your eye downward from it, till you come over against that number which is Prime for that year, and that number which is directly under the Dominical and collateral to the Prime shews the time of Easter. But note that the name of the Moneth is set at the left hand, or else just with the Figure, and follows not as in other Tables by descent, but collaterally.

# Table of what is contained in this Book.

**A** Preface.

The Church Calendar ;  
with a Table of Lessons for every day of the year.

An advertisement to the Reader touching the lengthening or shortning of the Offices.

*Morning Prayer throughout the year.*

*Evening Prayer throughout the year.*

Additional to the former Offices. viz.

A prayer before Sermon.

A prayer after Sermon.

A prayer when a sick person desires to be publickly prayed for.

A prayer for seasonable weather.

A prayer on the same occasion, or in the time of any other judgment.

*A shorter form of Morning prayer for a family.*

*A short form of Evening prayer for a family.*

Varieties to be added upon the great Festivals or Solemnities of the year, viz.

Upon { Christmas day.  
Good Friday.  
Easter day.  
Ascension day.  
Whitsunday.  
Trinity Sunday.

A Collect to be used upon any of the Festivals or commemorations of the Apostles.

\* Note that the Collect for Christmas day may be used upon the Annunciation.

## A Table.

*An Office or Order for administration of the holy Sacrament of the Lords Supper.*

*A form of administration of the Holy Sacrament of Baptism.*

*Devotions and proper offices for Women, viz.*

*An Office for safe childbirth.*

*An Office of publick Thanksgiving for safe childbirth, or deliverance from any great sickness, calamity, or fear.*

*A prayer to be said immediately after the womans delivery: to be said by the Minister or any other attendant.*

*A prayer for the new born child.*

*A prayer to be said by a new married wife.*

*A prayer for a fruitful womb.*

*A prayer to be said by*

*an afflicted wife in behalf of a vicious husband.*

*A prayer of thanksgiving if she have escaped any violence or danger from him.*

*A mothers prayer for her children.*

*The Widows prayer.*

*A prayer to be used by the widow if she have children of both sexes.*

*The Offices or Forms of Prayer and Devotion for the miserable and afflicted, viz.*

*An Office to be said in the days of persecution of a Church by Sacrilegious or violent persons.*

*A prayer for an Army, or Navy in time of War.*

*An Office for Prisoners.*

for Prisoners	{	<i>in General.</i>
		<i>of Debt.</i>
		<i>of Crime.</i>
		<i>condemn'd to death</i>
		<i>of Warre, or Oppression.</i>

An

## A Table.

An Office or form of prayer for Sailers or Mariners.

A form of prayer and blessing to be used over him that in the beginning of a journey desires the prayers of the Minister of the Church.

A prayer in behalf of Fools or Changelings.

A prayer for Madmen.

A prayer in behalf of Hereticks and seduced persons.

\* Note that these three last prayers are also to be used upon Good Friday.

An Office at the Visitation of the sick.

An Office for Burial of the dead.

*A form of devotion to be used and said in the days of sorrow and affliction, of a family or private person.*

A private prayer to be said by or for a person apt to be afflicted with death.

fear of Gods anger.  
(the uncertain state of his soul.

*A form of Thanksgiving, after a plentiful harvest.*

after recovery from a plague or other sickness.

after a Victory, or the prosperous ending of a Warre.

*The Great penitential Litanies.*

*The Psalter or Psalms of David after the Kings Translations,*

with Arguments newly fitted to the design and sense of every Psalm.

An



## An Advertisement to them that shall use these PRAYERS.

**B**Ecause no *prayers* are the more pleasing to God for being long, and they are oftentimes displeasing even to good men if they be very long; and yet on the other side, if the *devotion* be long it is the better, and if that be lasting, it ought to be supplied with materials, like gummes to the Altar of incense, and fuel for the holy fires: he that collected these devotions did design to serve the advantages both of length and shortness, that the most devout may be fitted, and the most secular and imployed may not be wearied.

1. Therefore, although every thing is set down at length, that the trouble of references and turnings back might be avoided, and therefore seem longer then they are; and the Hymnes are sometimes double, that the variety might be more apt to please and to instruct, and the Offices are made full, that upon the more solempne days when people come with a greater and more active devotion and greater leisure, their time and their piety might be imployed; yet on other days there is but one Lesson appointed, and one Hymne to follow it.

2. The prayers are divided into smaller portions, that with ease any of them may be omitted by persons whose occasions force them from their attendance on longer Offices; besides that there are two forms of Morning and Evening Prayer, the one shorter, the other longer.

3. In

*The Advertisment, &c.*

3. In the beginning of Morning and Evening Prayer, some of the devotions which are set down are desired and intended to be used but feldome; not onely to avoid tediousness, but for other reasons very obvious, that the Ministers more solema power and office might not be less regarded, by being daily (and consequently very often without just dispositions) offered: I mean it concerning the form of Absolution. The Confession may be shortened as there is cause, by making use onely of some of the sections, and leaving out the other.

4. If upon Communion days, the morning Prayer and the Communion Office be not read at one time, but the morning Prayer be read at seven or eight of the clock in the morning; and the Communion office at the time of celebration; or if it be convenient that they be both together, if then the Sermon be in the afternoon, the length will be very tolerable.

5. These Prayers being intended onely as a charitable ministry to them who are not permitted to use those which were appointed formerly, there is no necessity upon any one, and he may use as much or as little as he please, and therefore no man will have cause to complain of length or shortness.

For

For the Offices themselves, I pray  
God bless them to all those ends whither  
they are designed, and to which in their  
own nature they can minister: And as I  
humbly recommend them to Gods blessing,  
so I doe submit them to the judgement of  
my afflicted Mother the Church of *England*,  
and particularly to the censure of my *spiritual*  
*Superiours*: and I desire that these  
Prayers may no longer be used in any pub-  
lick place, then my L<sup>ds</sup> the B<sup>ps</sup> upon pru-  
dent enquiries and grave considerations shall  
perceive them apt to minister to Gods glory,  
and useful to the present or future necessities  
of the Sons and Daughters of the Church  
of *England*.

Morning

# MORNING PRAYER,

Throughout the YEARE.

*Say one or more of these Sentences.*



**H**E that covereth his sins shall not prosper : but he that confesseth and forsaketh them shall have mercy.  
*Prov. 28. 13.*

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him. Neither have we obeyed the voice of the Lord our God to walke in his lawes which he hath set before us by his servants the prophets. *Dan. 9. 10.*

If we say that we have no sin we deceive our selves, and the truth is not in us. But if we confesse our sins, he is faithfull and just to forgive us our sins, and to cleanse us from all unrighteousnesse. *John 1. 8, 9.*

The sacrifices of God, are a broken spirit ; a broken and a contrite heart, O God thou wilt not despise. *Psal. 51. 17.*

Cast away from you all your transgressions whereby ye have transgressed, and make you a new heart, and a new spirit. For why will ye

B

die

*Morning Prayer,*

die: I have no pleasure in the death of him that dieth, saith the Lord God. Wherefore turne your selves and live ye. *Ezek.* 18. 31, 32.

*After which say,*

Draw nigh therefore unto God, and he will draw nigh unto you. Cleanse your hands and purifie your hearts. Humble your selves in the sight of the Lord, and make a confession of your sins unto him, with a hearty sorrow and a humble hope, begging for pardon at the throne of Grace.

*Let us pray.*

*The Confession.*

I.

O Almighty God, Great Lord of Heaven and Earth, we miserable sinners with fear and shame cast our selves downe before thee, humbly confessing our manifold sins and unsufferable wickednesses, by which we have deserved thy wrath, and that we should be separated from the sweetest comforts of thy presence for ever.

II.

We confesse O Great God we have sinned against thee by knowledge and by ignorance, by folly and by surprize, by word and deed, by anger and desires, by night and by day, in private and in publick, by the lusts of the flesh,  
and

*Throughout the yeare.*

and the vanity and pride of our spirits: our sins of omission are infinite, and the sins of our tongue cannot be numbred; O God thy words and lawes are holy, and thy judgements are terrible; but we have broken all thy righteous lawes and commandements, and we have great cause to be afraid of thy severest judgements, and where shall we appeare, when thou art angry with us?

III.

But thou shalt answer for us, O Lord our God: Thou art our Judge, but thou art our Redeemer; we have sin'd, but thou O Blessed Jesus art our Advocate. Have mercy upon us; have mercy upon us most miserable sinners; Enter not into judgement with us least we die, let not thine anger arise least we be consumed; but spare us gracious Lord, spare thy servants whom thou hast redeem'd with thy most precious blood; O reserve not evil in store for us against the day of vengeance, but shew thy goodnesse in us, and let thy mercies be magnified upon us; deliver us O Lord from the power of sin; and preserve us from the punishments of it through Jesus Christ our Lord. Amen.

*The Deprecation to be used upon solemn daies or at the discretion of him that ministers.*

## Morning Prayer,

### I.

**O** Lord our God whose power is infinite, whose glory is supreme, whose mercie is without measure, whose goodnesse is unspeakeable, despise not thy returning servants who earnestly beg for pardon and to be reconciled to thee: sanctify O God our bodies and soules, search out our spirits, and cast out all iniquity from within us; all weak principles and false arguings, every impure lust and filthy desire, all pride and envie, all hypocrisie and lying, all inordinate love of this world, and base Covetousnesse; all hardnesse of heart, and unrelenting dispositions, all peevishnesse and hasty anger, all mindfulnesse of injuries and revengfulnesse, all blasphemy and irreligion; and every motion of soule and body which can withdraw us from thee, and is against thy will and commandement.

### II.

Gracious Father give us perfect pardon for what is past, and a perfect repentance of all our evils, that for the time to come we may with pure spirits, with broken and contrite hearts, with sanctified lips and holy desires serve thee religiously, walke humbly with our God, converse justly and charitably with men, and possesse our soules in patience and holinesse, and our bodies in sanctification and honour through Jesus Christ our Lord. Amen.

*Throughout the yeare.*

*The prayer of absolution to be said by the Minister  
alone according to his piety and discretion when  
he sees cause, [not frequently.*

O Ur Blessed Lord and Saviour Jesus, the  
great shepheard and Bishop of our soules,  
that lamb of God who taketh away the sins of  
the world, who promised paradise to the re-  
penting theife, and gave pardon to the woman  
taken in adultery, he pardon and forgive all  
your sins knowne and unknowne.

\* \* \* O Blessed Jesus, in whatsoever thy  
servants as men bearing flesh about them, and  
inhabiting this world, or deceived by the De-  
vil, have sinn'd, whether in word or deed,  
whether in thought or desire, whether by  
omission or commission, let it be forgiven unto  
them by thy word and by thy spirit; and for  
ever preserve thy servants from sinning against  
thee, and from suffering thine eternal anger,  
for thy promise sake, and for thy glorious  
Names sake, O Blessed Lord and Saviour  
Jesus. Amen.

*Then devoutly and distinctly say the Lords Prayer.*

O ur Father which art in heaven \* Hallowed  
be thy Name \* Thy Kingdome come  
\* Thy will be done in earth as it is in Heaven



### *Morning Prayer,*

\* Give us this day our daily bread \* And forgive us our trespasses as we forgive them that trespass against us \* And lead us not into temptation \* But deliver us from evil. For thine is the Kingdom, the power and the Glory, for ever and ever. Amen.

### *The Doxology.*

**G**Lory be to the Father of mercies, the Father of Men and Angels, the Father of our Lord Jesus Christ.

Glory be to the most holy and eternall sonne of God, the Blessed Saviour and Redeemer of the World; the Advocate of sinners, the Prince of Peace, the Head of the Church, and the mighty Deliverer of all them that call upon him.

Glory be to the holy and Eternall spirit of God, the Holy Ghost the comforter, the sanctifying and life-giving Spirit.

All Glory and thanks, all honour and power, all love and obedience, be to the Blessed and undivided Trinity, one God Eternall.

The Heavens declare thy glory: the Earth confesses thy providence: the sea manifests thy power; and every spirit, and every understanding creature celebrates thy greatnesse for ever end ever \* All glory and majesty, all praises and dominion be unto thee O God, Father Son and Holy Ghost for ever and ever. Amen.

*Then*

*Throughout the yeare.*

*Then arising from their knees let the Psalter be read in order as shall be judged convenient: that is to say: The ordinary portions for every day, Morning and Evening prayer: and Psalmes particularly chosen for speciall dayes of festiuitie, or of Humiliation, respectively.*

*After the Psalmes, ending with, [Glory be to the Father &c. Read a chapter in the old Testament. The chapter out of the old Testament is to be read on Sundaies and Festivals; and not omitted without great occasion: but on ordinary daies, it may suffice after the Psalmes immediately to reade the lesson out of the new Testament.*

*After which recite this Hymne to the honour of God; saying the verses interchangeably.*

\* **R**ejoyce in the Lord ye righteous: for praise is comely for the Upright.

¶ The word of the Lord is true, and all his works are faithfull.

\* He loveth righteousness and judgement: the earth is full of the goodnesse of the Lord.

¶ By the word of the Lord were the Heavens made, and all the host of them by the breath of his mouth.

\* He gathereth the waters of the Sea together

*Morning Prayer,*

gether as an heape: he layeth up the depth in storehouses.

¶ Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him.

\* Behold the eye of the Lord is upon them that fear him: upon them that hope in his mercie.

¶ To deliver their soules from death: and to keep them alive in the time of famine.

\* Many are the afflictions of the righteous: but the Lord delivereth him out of all.

¶ Evill shall slay the wicked: and they that hate the righteous shall be desolate.

\* Incline not my heart to any evill thing, to practise wicked works with Men that work iniquity: and let me not eat of their dainties:

¶ Cause me to heare thy loving kindnesse in the morning: for in thee do I trust: cause me to know the way wherein I should walke: for I lift up my soule unto thee.

\* Teach me to do thy will, for thou art my God; thy spirit is good: lead me into the Land of uprightnesse.

¶ Gather not my soule with finners: nor my life with bloody men.

\* The poor man cried, and the Lord heard him; and saved him out of all his troubles.

¶ O tast and see that the Lord is good: blessed is the man that trusteth in him.

\* O how great is thy goodnesse which thou hast

*Throughout the yeare.*

hast laid up for them that fear thee; which thou hast wrought for them that trust in thee, before the sons of Men.

¶ Thou shalt hide them in the secret of thy presence from the pride of Man, Thou shalt keep them secretly in a pavillion, from the strife of tongues.

\* O love the Lord all ye his Saints: for the Lord preserveth the faithfull, and plentifully rewardeth the proud doer.

¶ Be of good courage and he shall strengthen your heart, all you that hope in the Lord. Glory be to the Father &c.

*Or this.*

\* Sing praises unto God, sing praises: sing praises unto our King, sing praises. For God is the King of all the Earth: sing ye praises with understanding.

¶ God reigneth over the Nations: God sitteth upon the throne of his holinesse.

\* He is our refuge and strength: a very present helpe in trouble.

¶ Many O Lord our God are thy wonderfull workes which thou hast done, and thy thoughts which are towards us: They cannot be reckon'd in order.

\* For God is my King of old, working salvation in the midst of the Earth.

¶ Thou didst cleave the fountaine and the floud;

### *Morning Prayer,*

flood; thou driest up mighty rivers.

\* The daye is thine, the night also is thine :  
thou hast prepared the light and the Sunne.

¶ Thou hast set all the borders of the  
Earth, thou hast made Summer and Winter.

\* Give unto the Lord the glorie due unto  
his name : worship the Lord in the beautie of  
Holinesse.

¶ The voice of the Lord is upon the wa-  
ters : the God of glory thundreth, the Lord  
is upon many waters.

\* The voice of the Lord is powerfull :  
the voice of the Lord is full of Majesty.

¶ The voice of the Lord maketh the  
hindes to calve, and discovereth the forests :  
and in his temple doth every man speake of  
his glory.

\* Be glad in the Lord, and rejoyce ye  
righteous : and shout for joy all ye that are  
upright in Heart.

¶ For this God is our God for ever and  
ever, he will be our guide unto death.  
Glory be to the Father. &c.

*Then read a lesson out of one of the four Gospels,  
or the Acts of the Holy Apostles : in order, or  
by choice upon extraordinary occasions.*

*After*

*Throughout the yeare.*

*After which recite one of these following Psalmes.*

\* **T**He mighty God even the Lord hath spoken, and called the earth from the rising of the sun unto the going downe thereof.

¶ Out of Sion, the perfection of beauty, God hath shined.

\* Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

¶ He shall call to the heavens from above, & to the Earth that he may Judge his people.

\* And the heavens shall declare his righteousness, for God is Judge himselfe.

¶ His Name shall endure for ever: his name shall be continued as long as the Sun: and men shall be blessed in him: all Nations shall call him blessed.

\* Blessed be the Lord God the God of Israel who onely doth wondrous things.

¶ And blessed be his Glorious Name for ever: and let the whole Earth be filled with his glory. Amen. Amen. Glory be to the Father &c. As it was in the beginning &c.

*Or this, to be said especially on Communion daies.*  
Psalme. 23.

\* **T**He Lord is my Shepherd, I shall not want.

¶ He maketh me to lie down in Green pasture, he leadeth me beside the still waters.

\* He

*Morning Prayer,*

\* He restoreth my soule : he leadeth me in the paths of righteousness, for his Names sake.

¶ Yea though I walk through the valley of the shadow of death, I will fear no evill, for thou art with me ; thy rod and thy staffe they comfort me.

\* Thou preparest a table before me in the presence of mine enemies, thou anointest my head with oyle, my cup runneth over.

¶ Surely goodnesse and mercy shall follow me all the daies of my life, and I will dwell in the house of the Lord for ever. Glory be to the Father &c.

*Then say the Apostles Creed [or the Nicene creed if it be a great festival of the Church.*

**I** Believe in God the Father Almighty maker of Heaven and earth \* And in Jesus Christ his onely son our Lord \* which was conceived by the holy Ghost, borne of the Virgin Mary \* suffered under Pontius Pilate, was crucified, dead, and buried \* He descended into hell \* The third day he rose againe from the dead \* He ascended into Heaven, and sitteth on the right hand of God the Father Almighty \* From thence he shall come to judge the quicke and the Dead.

\* I believe in the holy Ghost. \* The holy Catholick

*Throughout the yeare.*

Catholick Church the communion of Saints  
\* the forgivenesse of sins \* the resurrection of  
the body \* and the life everlasting. Amen.

*The Nicene Creed to be said upon the great So-  
lemnities of the yeare.*

**I** Beleive in one God the Father Almighty,  
maker of Heaven and earth, and of all  
things visible and invisible: and in one Lord  
Jesus Christ, the onely begotten Sonne of  
God, begotten of his Father before all worlds,  
God of God, Light of light, very God of very  
God, begotten, not made, being of one sub-  
stance with the Father, by whom all things were  
made: who for us men & for our salvation came  
downe from heaven, and was incarnate by the  
holy Ghost of the virgin Mary, and was made  
man, and was crucified also for us under Pon-  
tius Pilate. He suffered, and was buried, and  
the third day he rose againe according to the  
Scriptures, and ascended into heaven, and sit-  
teth on the right hand of the Father. And he  
shall come againe with glory to judge both the  
quick & the dead: whose kingdome shall have  
no end. And I beleive in the holy Ghost, the  
Lord and giver of life, who proceedeth from  
the Father and the Son, who with the Father  
and the Son together is worshipped and glori-  
fied, whosepake by the Prophets. And I believe  
one Catholique and Apostolique Church. I  
acknowledge



*Morning Prayer,*

acknowledge one Baptisme for the remission of  
sins. And I looke for the resurrection of the  
Dead, and the life of the world to come,  
Amen.

After the Creed.

*Minister.*

The Lord be with you.

*People.*

And with thy Spirit.

*Let us Pray.*

**O**Ur Father which art in heaven \* hallowed  
be thy Name \* Thy Kingdome come  
\* Thy will be done in earth as it is in heaven  
\* Give us this day our daily bread \* And  
forgive us our trespasses as we forgive them  
that trespassed against us \* And lead us not in-  
to temptation \* But deliver us from evill, For  
thine is the Kingdome, the power and the  
Glory, for ever and ever. Amen.

I.

**O** Great King of heaven and earth, the  
Lord and patron of all ages, receive thy  
servants approaching to the throne of grace  
in the Name of Jesus Christ; give unto every  
one

*Throughout the yeare.*

one of us what is best for us, cast out all evill from within us, work in us a fulnesse of holinesse, of wisdom and spiritual understanding, that we increasing in the knowledge of God may be fruitfull in every Good worke through Jesus Christ our Lord. Amen.

*The collect for the morning.*

I I.

**O** Almighty Father great God of all the world, who dwellest in the light to which no man can approach, in thy presence there is no night, in the light of thy countenance there is perpetuall day: We thy servants whom thou hast preserved this night, who blesse and glorifie thee this day, who live by thy power, who desire to walk by thy lawes, to be blessed by thy providence, to be defended by thy Almighty hand, humbly pray unto thee that this day, and all the daies of our lives may be holy and peaceable; send thy holy spirit the spirit of peace, to be the guide of our waie, the guard of our soules and bodies. Grant that all the chances and accidents of this day may be healthfull to our bodies, and profitable to our soules; and that we may spend the remaining portion of our life in blessing and peace and holinesse. Make thou the latter end of our daies to be Christian, without shame & without torment; and when  
we

### *Morning Prayer,*

we shall appeare before thy dreadfull seat of Judgement grant that we may not be confounded, but may stand upright in the congregation of the Saints, acquitted by the death of Christ, justified by his resurrection, pardon'd by his sentence, saved by his mercy, that we may rejoyce in his salvation, and sing thy praises for ever and ever. Amen.

### *A prayer against temptations.*

#### III.

O God and Father of our Lord Jesus Christ, thy Name is great, thy essence is infinite, thy goodnesse is eternal, and thy power hath no limit; thou art the God and Lord of all, Blessed for evermore; Looke downe in mercie and compassion from thy dwelling, heare our prayers and supplications, and deliver us from all temptations of the world, the flesh, and the Devill. Take not thy grace from us; let us never want thy helpe in our needs, nor thy comfort in the day of our danger and calamity. Never try us beyond our strengths, nor afflict us beyond our Patience, nor smite us but with a Fathers rod\* We have no strengths of our owne, thou art our confidence, our rock and our strong salvation. Save us O God, from the miseries of this world, and never let us suffer the intolerable calamities of the next. Rescue us from the evils we have  
done

*Throughout the year.*

done, and preserve us from the evils we have deserved, that we living before thee with clean hearts, and undefiled bodies, and sanctified spirits, may at the day of Judgement be presented pure and spotlesse by the blood of the lamb, that we may sing eternall Allelujahs in heavenly places to the honour of God our Saviour who hath redeemed our soules from death, our eyes from tears, and our feet from falling. Grant this in the richnesse of thy mercy through Jesus Christ our Lord. Amen.

*Then shall be added upon all Sundates and Festivals of the year this following prayer: and upon other daies as opportunitie is to be had at all or some portions.*

*The prayers for kings &c. and the state Ecclesiastical are never to be omitted: but on ordinary daies it may suffice to recite them omitting so much of either as is included in the Columns. [\*]*

*The prayer of intercession, for all states of Men and Women in the Catholick Church.*

I. **S**Ave us defend and keep us in thy fear and love O thou God of mercy and grace: Give unto us the light of thy countenance, pardon of our sins, health of our body, sanctification of our spirits, peace from heaven, and  
C salvation,

*Morning Prayer,*

salvation of our soules in the day of our Lord  
Jesus. Amen.

*For the Catholick Church.*

**II.**

**H**ear our prayers for thy holy Church Catholick which thou hast redeemed with thy blood, sealed and sanctified with thy spirit: Extirpate all heresies and false doctrines, unite all her divisions, let her be prosperous under thy favour, and the protection of Kings and Princes and the whole secular arme: that she may daily celebrate thy Name, with strict obedience, and pure spiritual sacrifices, that she may be accepted and prevaile in her daily and nightly prayers, and that the gates of hell may never prevaile against her: let her live in the spirit, and reigne in thy glory through Jesus Christ our Lord. Amen.

*For the supreme power.*

**III.**

**W**E pray unto thee O great King of Heaven and earth for all Christian Kings, Princes, Governours and states: Crowne them with justice and peace, and with the love of God, and the love of their people [ ] let holinesse be the ornament of their heads, invest them with the armour of righteousness, and let the anointing from above make them

*Throughout the yeare.*

them Sacred and venerable, wise and holy [\*] that being servants of the King of Kings, friends of religion, Ministers of justice, and patrons of the poor, they may at last inherit a portion in the Kingdome of our Lord Jesus.

*For the state Ecclesiastical.*

IV.

**R** Emember all them that doe the Lords worke in the ministry and conduct of soules. Give them great gifts and great holiness [\*] that wisely and charitably, diligently and zealously, prudently and acceptably, they may be guides to the blind, comforters to the sad and weary, that they may strengthen the weake, and confirme the strong, separate the vile from the precious, boldly rebuke sinne, patiently suffer for the truth, and be exemplary in their lives [\*] that in all their actions and sermons, in their discipline and ministrations, they may advance the good of soules, and the honour of our Lord Jesus. Amen.

*For all orders and states of men, &c.*

V.

**O** Blessed God who art rich in mercie and compassion, take care of all states of Men and Women in the Christian Church, the Nobility and Gentry, Magistrates and Judges,  
C 2 Advocates

*Morning Prayer,*

Advocates and Physicians, Merchants and Artificers, Husbandmen and Tradesmen, the Labourers and the Hirelings: give them grace in their severall callings to glorifie thee, and to keep a good conscience both towards God and towards Man, that they may find eternal comfort in the glorious day of our Lord Jesus.

*For the miserable and afflicted.*

VI.

**I**n mercie remember the poor and needy, the widdowes and the Fatherlesse, the strangers and the friendlesse, the oppressed and the greived, the Decrepit and the sickly, the yong men and the tempted, the weake of heart and the weake in body, them that languish and them that are dying; Releive their necessities, comfort their sorrowes, sanctifie their calamities, strengthen their weaknesse, and suffer not the Devil to prevaile over them in the daies of their sorrow and disadvantage: and in thy due time deliver them from their sad bondage into thy glorious liberty of the sons of God through Jesus Christ our Lord.

VII.

**B**E a guide to the travellers, a star and a port to Mariners, the comfort and strength of Miners and Gallislaves. Pity good God, all Gentlemen that are fallen into poverty and  
sad

*throughout the year.*

lad misfortunes, strengthen and deliver all women that are in sharp and dangerous labour, all them that roar and groane with intolerable paines and noisome diseases: Have mercy and compassion upon all that are afflicted with illusion of the night and frightfull apparitions, that are haunted or possessed with evill spirits, or troubled with despairing or amazed consciences, with the stone and with the gout, with violent colics and greivous ulcers: give them pity and give them patience, a speedy deliverance from their calamity, and a sanctified use of the rod of God through Jesus Christ our Lord.

VIII.

**W**E pray unto thee O Blessed Father in behalfe of all that are in banishment & captivity, in fetters or hard services, in want or extreme poverty, in great fear or in any great passion. Keep them from sinning against thee, and from being swallowed by too great a sorrow. Let the accidents of their lives be under the command of reason, and of thy holy spirit, and end in holinesse and comfort, in peace and joyes eternall, through the mercies of our God in our Lord and Saviour Jesus Christ. Amen.



*Morning Prayer,*

*For the preservation from danger and evill.*

IX.

**K**eepe us O God from famine and pestilence, from Earthquakes and inundations, from fire and sword, from invasion by foreign enemies and from civil warres, from false religion and from discountenancing the true: let every Christian soule find pity at the throne of grace: let all our errors and ignorances find pardon by Christ, and remedie by the holy spirit of Christ; hear all our praiers, releeve all our necessities, sanctifie all the events of thy providence, and the changes of our life, that we may for ever love and for ever fear thee, and all things may worke together for our Good unto thy glory through Jesus Christ our Lord, Amen.

*The blessing.*

The grace of our Lord Jesus Christ, and the love of God, and the communication of the holy spirit of God be with us, and with all our Relatives, and with all the servants of God this day and for evermore. Amen.

*The end of Morning Prayer.*

*Evening*

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EVENING

PRAYER

Throughout the YEAR.

# EVENING PRAYER.

Throughout the YEARE.

*Say one or more of these Sentences.*



Lord the hope of Israel, all that forsake thee shall be ashamed, because they have forsaken the Lord, the fountaine of living waters.

O Lord though our iniquities testifie against us, have mercy upon us for thy names sake; for our backslidings are many, we have sinned against thee.

Seeke the Lord while he may be found: call upon him when he is neer.

There is no peace faith my God to the wicked.

Who is a God like unto thee, that pardoneth iniquity, and passeth by the remnant of the transgression of his heritage: he retaineth not his anger for ever, because he delighteth in mercie.

Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God for, he will abundantly pardon.

Thus

## Evening Prayer,

Thus saith the high and lofty one that inhabits eternity, whose name is holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to renew the heart of them that are contrite.

*After which adde this short exhortation.*

**I** Beseech you that are present to joyne with me in a humble confession of sins to Almighty God, casting your selves downe with all humiliry before the throne of Grace.

### *The Confession.*

I.

**A**lmighty God powerfull and mercifull, thou art a jealous God against persevering sinners, but a gracious father to the penitent, let thy mercifull eares be opened to the petitions of thy servants who with sorrow and shame confesse their sins unto thee.

II.

We have loved the world, not thee: we have obeyed the desires of our owne hearts, not thy holy lawes and Commandements: we have often left our dutie undone, but cease not to please our senses and to feed greedily upon vanity: thou hast commanded us to love our brethren, and instead of loving them we have slandered and reproached, injured and tempt-  
ed

*Throughout the yeare.*

ed them, envied their good, and rejoyced in their calamity.

III.

O Blessed God we are asham'd when we rememberd our owne follies, our violent passions, our peevishnesse and pride, our vaine thoughts and unprofitable words, our uncharitable and uselesse conversation: we spend our daies in idlenesse and folly, our nights in the images and causes of death; and though our sins are so many that we cannot number them, yet we so little apprehend our owne dangers that we neither leave them utterly nor heartily deplore them.

IV.

But O God thou God of pity and compassion have mercy upon us: For thou art our Father, mercifull and gracious, and thou hast revealed to mankind an infinite mercy in Jesus Christ. For his sake be pleased to give us repentance, and to give us pardon, and grant that our soules being wash'd in the blood of the holy Lambe and the Baptisme of repentance, we may live a gracious, a holy and a blessed life, in all godlinesse and honesty, and sobriety, and may die in the love of God, in the charity of our neighbours, in the Communion of the Church and in a sure and certaine hope of life eternal, through Jesus Christ our Lord. Amen.

*The*

¶ *The prayer of Absolution to be said by the Minister alone according to his piety and discretion when he sees cause.*

O Ur Blessed Lord and Saviour Jesus the great Shepherd and Bishop of our soules, that lambe of God that taketh away the sins of the world, who promised Paradise to the repenting theife, and gave pardon to the woman taken in adultery, he pardon and forgive all your sins knowne and unknowne. \* \* \* O Blessed Jesus in whatsoever thy servants as men bearing flesh about them, and inhabiting this world, or deceived by the Devill, have sinn'd whether in word or deed, whether in thought or desire, whether by omission or commission, let it be forgiven unto them by thy word and by thy spirit; and for ever preserve thy servants from sinning against thee, and from suffering thine eternall anger, for thy promise sake, and for thy glorious Names sake, O Blessed Lord and Saviour Jesus. Amen.

*Then devoutly and distinctly say the Lords Prayer.*

O Ur Father which art in heaven \* Hallowed be thy Name \* Thy Kingdome come \* Thy will be done in earth as it is in heaven \* Give us this day our daily bread \* And forgive us our trespases as we forgive them that

*Throughout the yeare.*

that trespasse against us \* And lead us not into temptation \* But deliver us from evill. For thine is the Kingdome, the power and the Glory, for ever. Amen.

*The Doxology.*

**G**Lory be to the Father of mercies, the Father of Men and Angels, the Father of our Lord Jesus Christ.

Glory be to the most holy and eternall sonne of God, the Blessed Saviour and Redeemer of the World, the Advocate of sinners, the Prince of Peace, the Head of the Church, and the mighty Deliverer of all them that call upon him.

Glory be to the holy and Eternall spirit of God, the Holy Ghost the comforter, the sanctifying and life-giving Spirit.

All Glory and thanks, all honour and power, all love and obedience, be to the Blessed and undivided Trinity, one God Eternall.

The Heavens declare thy glory: the Earth confesses thy providence: the sea manifests thy power; and every spirit, and every understanding creature celebrates thy greatnesse for ever and ever \* All glory and majesty, all praises and dominion be unto thee O God, Father, Son and Holy Ghost, for ever and ever. Amen.

*Then*



## Evening Prayer,

*Then arising from their knees let the Psalmes be said in order, unlesse some extraordinary occasion doe intervene: in which case let Psalmes be selected according to the occasion, or as is afterwards described, concluding with, Glory be to the Father. &c.*

*Then read upon all Sundaies and Festivals of the yeare a chapter in the old Testament; either in order or by choice.*

*After the lesson recite this Hymne.*

\* **I** Will remember the workes of the Lord :  
surely I will remember the wonders of  
old : I will meditate of all thy workes, and  
talke of thy doings.

¶ Thy way O God is in the sanctuary :  
who is so great a God as our God?

\* Thou art the God that doest wonders,  
thou hast declared thy strength among the  
people.

¶ Thou even thou art to be feared : and  
who may stand in thy sight when thou art  
angry.

\* For in the hand of the Lord there is a  
cup, and the wine is red : it is full of mixture,  
and he powreth out of the same: but the dregs  
thereof all the wicked of the earth shall wring  
them out and drink them.

¶ But

*Throughout the yeare.*

¶ But I will declare for ever: I will sing praises to the God of Jacob.

\* For thou art my hope O Lord God: thou art my trust from my youth.

¶ By thee have I been holden up from the wombe: thou art he that tooke me out of my Mothers bowels, my praise shall be continually of thee.

\* For the Lord is a sun and a shield: the Lord will give grace and glory: and no good thing will he withhold from them that live a godly life.

¶ O Lord of Hosts; Blessed is the Man that putteth his trust in thee. Glory be to the Father &c.

*Or this.*

\* **G**od is greatly to be fear'd in the assembly of the Saints: and to be had in reverence of all them that are about him.

¶ Thou rulest the raging of the sea: when the waves thereof arise thou stillest them.

\* The heavens are thine, the earth also is thine: as for the world, and the fulnesse thereof, thou hast founded them.

¶ Justice and judgement are the habitation of thy throne, mercy and truth shall go before thy face.

\* For loe thine enemies O Lord, loe thine enemies shall perish: all the workers of iniquity

*Evening Prayer,*

quity shall be scattered.

¶ The righteous shall flourish like a Palme tree: he shall grow like a cedar in Lebanon.

\* Those that be planted in the house of the Lord, shall flourish in the Courts of our God.

¶ They shall still bring forth fruit in their old age: they shall be fat and flourishing.

¶ To shew that the Lord is upright: he is our rock, and there is no unrighteousnesse in him. Glory be to the Father. &c.

*Then read a lesson out of the Epistle of S. Paul, or any of the Canonical Epistles, in order or selected upon special occasions.*

*After the lesson, say this Psalme.*

\* **G**ive eare O Lord unto my prayer: and attend to the voice of my supplications.

¶ Turne us O God of our salvation, and cause thine anger towards us to cease.

\* For thou Lord art good and ready to forgive, and plenteous in mercy to all them that call upon thee.

¶ O Remember not against us former iniquities, let thy tender mercies speedily prevent us.

\* Helpe us O God of our salvation, for the glory of thy name: deliver us and purge away our sins for thy names sake.

¶ Teach us thy way O God, and we will walke

*Throughout the yeare.*

walke in thy truth: unite our hearts to fear thy Name.

\* O satisfy us early with thy mercy, that we may rejoyce and be glad all our daies.

¶ So we thy people and sheep of thy pasture will give thee thanks for ever: we will shew forth thy praise from generation to generation.

*Glory be to the Father, &c.*

*Or this.*

\* **I**N thee O Lord doe I put my trust, let me never be ashamed: deliver me in thy righteousness.

¶ Into thy hand I commend my spirit; thou hast redeemed me O Lord God of truth.

\* Make thy face to shine upon thy servants: save us for thy mercies sake.

¶ For great is thy goodnesse which thou hast laid up for them that fear thee: which thou hast wrought for them that trust in thee before the sons of men.

\* The Angel of the Lord encamped round about them that fear him, and delivereth them.

¶ Thou art my hiding place, thou shalt preserve me from trouble: thou shalt compass me about with songs of deliverance.

\* Thou makest darknesse and it is night, wherein all the beasts of the forest doe creep forth.

D

¶ O

*Evening Prayer,*

¶ O Lord how manifold are thy workes!  
in wisdome hast thou made them all: the earth  
is full of thy riches.

\* The Glory of the Lord shall endure for  
ever: the Lord shall rejoyce in his workes.

¶ He appointed the moone for certaine sea-  
sons; and the sun knoweth his going downe.

\* I will sing unto the Lord as long as I live.  
I will sing praise unto my God while I have  
my being: my meditation of him shall be  
sweet, I will rejoyce in the Lord.

¶ I will both lay me downe in peace and  
sleep: for thou Lord makest me dwell in safe-  
ty.

*Glory be to the Father, &c.*

*Or else say 103. Psalme, or the 91. or the 121*

*Then shall follow the Apostles Creed.*

**I** Beleeve in God the Father Almighty ma-  
ker of Heaven and earth \* And in Iesu  
Christ his onely son our Lord \* which was  
conceived by the holy Ghost, borne of the  
Virgin Mary \* suffered under Pontius Pilate  
was crucified, dead, and buried \* He descen-  
ded into hell \* The third day he rose againe  
from the dead \* He ascended into Heaven, and  
sitteth on the right hand of God the Father  
Almighty \* From thence he shall come to  
judge the quicke and the Dead.

*Throughout the yeare.*

\* I believe in the holy Ghost \* The holy  
Catholick Church, the communion of Saints  
\* the forgivenesse of sins \* the resurrection of  
the body \* and the life everlasting. Amen.

*Minister.*

The Lord be with you.

*People.*

And with thy Spirit.

*Let us Pray.*

Our Father which art in heaven \* Hallowed  
be thy Name \* Thy Kingdome come  
\* Thy will be done in earth as it is in Heaven  
\* Give us this day our daily bread \* And  
forgive us our trespasses as we forgive them  
that trespass against us \* And lead us not into  
temptation \* But deliver us from evil. For  
thine is the Kingdom, the power and the  
Glory, for ever and ever. Amen.

*Then followes the first collect as at Morning Prayer.*

I.

Great King of heaven and earth, the Lord  
and patron of all ages, receive thy-ser-  
vants approaching to the throne of Grace in  
the Name of Jesus Christ. Give unto every

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one

*Evening Prayer,*

one of us what is best for us, cast out all evil from within us, work in us a fulnesse of holinesse, of wisdom and spiritual understanding, that we increasing in the knowledge of God may be fruitfull in every Good worke through Jesus Christ our Lord. Amen.

*Or this.*

**S**Ave us, defend and keep us in thy fear and love O thou God of mercy and grace. Give unto us the light of thy countenance; pardon of our sins, health of body, sanctification of our spirits, peace from heaven, and salvation of our soules in the day of our Lord Jesus. Amen.

**I.**

*For repentance and a Holy life.*

**A**lmighty God the fountaine of holinesse and felicity who by thy word and by thy spirit dost conduct all thy servants in the waies of peace and sanctity, inviting them by promises, and winning them by love, endearing them by necessities, and obliging them by the perpetual testimonies of thy loving kindnesse, grant unto us so *truly* to repent us of our sins, so *carefully* to reforme our errors, so *diligently* to watch over all our actions, so *industriously* to doe all our duty, that we may never transgresse thy Holy lawes willingly; but that it may be the worke of our lives to obey thee,  
the

*Throughout the yeare.*

the joy of our soules to please thee, the satisfaction of all our hopes, and the perfection of our desires to live with thee in the holinesse of thy Kingdome of grace and glory through Jesus Christ our Lord. Amen.

**I I.**

*For Peace.*

**O** Almighty and most gracious Father who art the fountaine of peace, and the Father of Unions, we pray unto thee for peace, for love, and for thy salvation. Let a holy peace for ever dwell in our consciences. Let peace and holinesse, and Gods blessing for ever adorne, support and enlarge this \* family. Let there be peace and Union of minds in all Christian assemblies, one heart, and one voice, the same faith and an eternal charity. Make warrs to cease in all the world, that the peace and the designe of the Gospel may be advanced, the lawes of the holy Jesus may be obeyed, and his Name be magnified in all the world for ever and ever. Amen.

*\* Or Parish or Church or Commonwealth.*

**I I I.**

*For all Christian Princes and the Ecclesiastical State.*

**A**lmighty God who rulest in the Kingdomes of men, and in all events of the world, defend those with thy mercy whom thou hast adorned with thy power, lift up the horne, advance the just interests of all Christian



## Evening Prayer,

stian Kings, Princes, and states *by the power of thy venerable and lifegiving passion.*

\*\*\* Give unto all them who serve thee in the ministeries of religion wisdom and holinesse, the blessings of peace, and great abilities to minister prosperously to the good of soules *by the power and aides of thy holy Spirit of wisdom,*

### IV.

Pardon all our sins ; take away our iniquities from us all, and preserve us from all danger and trouble, from need and persecution, from the temptations of the Devill, from the violence and fraud of all our enemies. Keep us O God from sinning against thee, and from suffering thy wrath, through Jesus Christ our Lord, Amen.

### V

*The collect for the Evening.*

O Almighty Father who givest the Sun for a light by day, and the ordinances of the Moone and of the Stars for a light by night, vouchsafe to receive us this night and ever into thy favour and protection, defending us from all sad casualties and evill accidents, ruling and governing us with thy holy spirit, that all darknesse and hurtfull ignorance, all infidelity and weaknesse of heart, all inordinate fear and carnall affections may be removed

*Throughout the yeare.*

mooved far from us, that we being justified by the mercies of God in our Lord Jesus, may be sanctified by thy spirit, and glorified by thy infinite mercies in the day of the glorious appearing of our Lord and Saviour Jesus Christ. Amen.

VI.

*For a blessed death.*

**O** Most gracious and most holy Redeemer who by dying for us becamest the author of life unto us, and hast subdued all the powers of hell and the grave, taking away the sting of death and breaking in peices the powers of darknesse; have mercy upon us now and at the hour of our Death: Let thy holy Spirit governe all our words and actions, our thoughts and designes, our civill entercourse, and the duties of religion; and grant to us so perfectly to obey his commandements, and attend his motions all the daies of our life, that we may by holy habits and a constant performance of our dutie waite for the coming of our Lord, and be ready to enter with him at whatsoever hour he shall come.

VII.

O be mercifull unto us in the day of our calamity, and of thy visitation: strengthen our faith in the day of our sicknesses & trial, when

### Evening Prayer,

the Cloud is thicke & the storme is great: that we may rely upon thy grace, invoke thy mercies, hope in thy goodnesse, and receive the end of our hopes the salvation of our soules. O Let us never descend into the dwellings of the wicked, nor into the place of them that know not God; but be pleas'd here to guide us with thy counsell, and after that receive us with thy glory through Jesus Christ our Lord. Amen.

Or this.

**O** Eternall God thou fountaine of life and pardon, there is no number of thy daies nor of thy mercies; be mercifull unto us now and at the hour of *our death*; let not thy servants be arrested with sudden *death*, that we be neither unready in our accounts, nor snatch'd hence with an imperfect duty, nor surpris'd in an act of sin, nor called upon when our lampes are untrimm'd; let it be neither violent nor untimely, hasty, nor unblest but after the ordinary visitation of men, having in it an excellent patience and an exemplar piety, and the greatest senses and demonstrations of thy eternall mercies. Preserve O God our reason and religion, our faith and our hope, our sense and our speech perfect and usefull till the last of our daies, and grant that we may die the death of the righteous, and let our last end be like to his, free from debt and  
deadly

*Throughout the yeare.*

deadly sin, having first discharg'd all our obligations of justice, and made competent provision for our relatives, that none of ours be left miserable and unprovided in our departure; but grant that being blessed by thy providence, and sanctified with thy spirit, they may for ever be servants of the Lord Jesus.

**II.**

Thou knowest Lord the secrets of our hearts, shut not up thy mercifull eyes and eares unto our prayers, but spare us O Lord most holy, O God most mighty, O holy and mercifull Saviour, thou most worthy Judge eternall, suffer us not at our last hour for any paines of death to fall from thee; but strengthen us with a mighty grace and support us with an infinite mercy, giving us perfect measures of repentance and great treasures of charity, that at the generall resurrection in the last day we may be found acceptable in thy sight, and receive that blessing which thy welbeloved son shall then pronounce to all them that love and feare thee, saying, Come ye Blessed children of my Father, receive the kingdome prepared for you from the beginning of the world. \* This mercy O most mercifull Father vouchsafe to give unto us and all thy servants through Jesus Christ our Mediator and Redeemer. Amen.

*Here*

## Evening Prayer,

*Here may be inserted any of the portions of the prayer of intercession, which is at the end of Morning Prayer.*

### The Blessing.

**T**He Lord bleſſe you and keep you: The Lord make his face to ſhine upon you and be gracious unto you. The Lord lift up the light of his countenance upon you and give you peace:

The bleſſing of God Almighty, the Father, Son and Holy Ghoſt be amongſt you and abide with you, and be your portion for ever and ever. Amen,

### The end of Evening Prayer.

To

To be added to the foregoing Offices upon  
speciall occasions immediately before the  
blessing at Morning or Evening  
Prayer.

*A prayer before Sermon.*



Lord God fountaine of life, giver  
of all good things who givest to  
men the blessed hope of eternall  
life by our Lord Jesus Christ, and  
hast promised thy holy Spirit to them that  
aske him; Be present with us in the dispen-  
sation of thy holy word[\* and [\*] *This clause*  
Sacraments] grant that we *is to be omitted if*  
being preserved from all evil *there be no Sacra-*  
by thy power, and among the *ment that day.*  
diversities of opinions and judgments in this  
world from all errors and false doctrines, and  
led into all truth by the conduct of thy holy  
spirit, may for ever obey thy heavenly calling:  
that we may not be onely hearers of the word  
of life, but doers also of good workes, keeping  
faith and a good conscience, living an unblame-  
able life, usefully and charitably, religiously and  
prudently in all godlinesse and honesty before  
thee our God, and before all the world, that  
at the end of our mortal life we may enter in-  
to the light and life of God to sing praises and  
eternal

*Additional's to*

eternall hymnes to the glory of thy name in  
eternal ages, through Jesus Christ our Lord.  
Amen.

In whose name let us pray in the words  
which himselfe commanded. saying,

**O**Ur Father which art in heaven \*Hallowed  
be thy Name \* Thy Kingdome come  
\* Thy will be done in earth as it is in heaven  
\* Give us this day our daily bread \* And  
forgive us our trespasses as we forgive them  
that trespassed against us \* And lead us not in-  
to temptation \* But deliver us from evill. For  
thine is the Kingdome, the Power and the  
Glory, for ever and ever. Amen.

*A prayer of Thanksgiving after Sermon, if it be con-  
venient by reason of the time or other circumstances.*

I.

**A**Lmighty God our glory and our hope, our  
Lord and Master, the Father of mercy and  
the God of all comfort, we humbly present to  
thee the sacrifice of a thankfull spirit in a joy-  
full acknowledgment of those infinite favours,  
by which thou hast supported our state, en-  
riched our spirits, comforted our sorrowes,  
releiv'd our necessities, blessed and defended  
our persons, instructed our ignorances and  
promoted our eternall interest. \* We praise  
thy name for that portion of thy holy word  
of which thou hast made us partakers this  
day.

*the foregoing Offices.*

day. Grant that it may bring forth fruit unto thee, and unto holinesse in our whole life, to the glory of thy holy name, the edification of our Brethren, and the eternall comfort of our soules in the day of our Lord Jesus.

**I I.**

Have mercy upon all that desire, and upon all that need our praier. Ease the paines of the sick, support the spirit of the disconsolate, heare the cries of Orphans and Widdowes in their calamity, and restore all that are oppressed to their rights, and sanctify to them all their wrongs; pity the folly, and pity the calamities of poor mankind; in mercy remembering them that are appointed to die, comfort and support their spirits, perfect and accept their repentance, and receive the soules returning unto thee, whom thou hast redeemed with thy most precious blood.

**I I I.**

Lord pity and pardon, direct and blesse, sanctify and save us all. Give repentance to all that live in sinne, and perseverance to all thy sons and servants for his sake who is thy beloved, and the foundation of all our hopes, Our Blessed Lord and Saviour Jesus, to whom with the Father and the holy Spirit be all honour and glory, praise and adoration, love and obedience now and for evermore. Amen.

*If*



*Additional* to

If this whole office be said at Morning or Evening Prayer respectively; the Collect before sermon here put downe, may be used instead of the Usual prayer before sermon; ending with the Lords prayer: and the Sermon to begin immediately before the blessing.

The Sermon being ended; the prayer of thanksgiving may be said, and the congregation dismissed with the blessing set downe at the end of Evening Prayer.

A prayer when a sick person desires to be publicly prayed for.

I.

O Almighty and most gracious Father who art the fountaine of life and health and pardon; hear the prayers of thy servants in behalfe of our Brother [or Sister] the miserable for the afflicted, of sinners for him [or her] whom thou hast smitten. Lord lay no more upon him then thou shalt enable him to beare, but give him patience; and doe thou thy selfe open a door for his escape, even by a holy and a reformed life, and a speedy recovery, or else by a blessed death, as thou in thy infinite loving kindnesse shalt choose for thy glory and his eternall interest.

II.

Lord give unto thy servant a perfect repentance

### *The foregoing Offices.*

tance and a perfect pardon of all his sins. Remember not the errors of his youth, the weakness of his spirit, the surprises of his life, and the crimes of his choice: but joyne his present sufferings to the passion, his prayers to the intercession, and his repentance to the merits of our dearest Saviour Jesus, that he may be pardoned and pitied, comforted and supported, sanctified and saved in the day of recompenses.

### III.

Blessed Jesus who hast overcome all the powers of sinne, Hell and the grave, take from thy servant all inordinate fear of death, give him a perfect resignation of his will and conformity to thine; restraints the power of the enemy, that he may not prevaile against the soule which thou hast redeemed: If it be thy will give him a speedy restitution of his health, and a holy use of the affliction: or if thou hast otherwise decreed, preserve him in thy fear and favour, and receive his soule to mercy, to pardon, and eternal life through thy mercies and for thy compassion sake, O Blessed Saviour and Redeemer Jesus. Amen.

*For*

For seasonable weather in time of drowth, immoderate raine, or scarcity, or death of Cattel, &c.

**O** Lord God whose providence is universal and sufferest nothing to happen in vaine; have mercy upon thy servants who have deserved thy wrath and to suffer thy indignation in every expression by which thou art pleas'd to signifie it. Thou O God coverest the Heaven with clouds, and preparest raine for the earth; thou makest the grasse to growe upon the mountains, and herbe for the use of men: Thou givest fodder unto the cattel, and feedest the young ravens that call upon thee; Heare us O God who are thy servants, and the sheep of thy pasture; we have indeed wandered and gone astray, but doe thou be mercifull unto us and bring us home to thee: Take away thine anger from us; Bless the labours of the husbandman, and the fruits of the feild, refresh the weary earth with seasonable showers [or, \* seasonable weather] for thou hast the *to the present need* key of raine, and the key of *of raine or fair* providence, thou didst bind *weather respect* up the heavens with ribs of *ively.* iron, and thou didst open againe the fluces of water at the prayer of thy servant Elijah, and thy

*The foregoing Offices.*

thy hand is not shortned, and thy mercies have no limit.

II.

Open thy hand O God and fill us with thy loving kindnesse, that the Mower may fill his hand, and he that bindeth up the sheaves his bosome, that our garners may be full with all manner of store; that our sheep may bring forth thousands and ten thousands in our streets: That our oxen may be strong to labour, that there be no breaking in, or going out, that our hearts may be replenish'd with food and gladnesse, that there be no complaining in our streets. Give us sufficient for this life; food and raiment, the light of thy countenance, and contented spirits; and thy grace to seeke the Kingdom of heaven and the righteousnesse thereof in the first place, and then we are sure all these things shall be added unto us. Grant the desires and heare the prayer of thy servants for Jesus Christ his sake our Lord and onely saviour. Amen.

*Or this upon the same occasion, or in the time of any other judgement.*

**A** Almighty Father, Lord of Heaven & Earth, we have sinned, and thou hast smitten us, & al our evils that we suffer are drawne upon our heads by our owne impious hands; let thy  
E threatnings

*Additional.*

threatnings and thy judgments, thy love and  
thy feare, thy promises and thy precepts, worke  
in thy servants an excellent repentance, and  
let our repentance obtaine thy favour, and thy  
favour remove the present evil [*of Drouth, of  
immoderate raine, of Murren, of Plague, of Warre,  
of Sicknesse*] from us [*according to the present  
occasion*]; sanctify unto us thy rod, and sup-  
port us with thy staffe, and restore us to  
those comforts which we need and which  
thou hast promised to give to them that love  
and feare thee, that repent of their sins, and  
beg for pardon, through Jesus Christ our Lord  
**Amen.**

A shorter forme of Morning prayer for  
a Family.

A more private office for the family to be said  
betimes in the Morning on Sundayes, or at  
any houre of the morning upon the other  
daies of the weeke.

In the name of our Blessed Lord and Saviour  
Jesus. Our Father, &c.

The morning Hymne.



Hearken unto the voice of my cry,  
my King, and my God, for unto  
thee will I pray.

¶ My voice shalt thou hear in  
the morning. O Lord in the morning will I  
direct my prayer unto thee and will looke up.

\* Great is our Lord and greatly to be  
praised; his eyes are ever upon the righteous,  
and his ears are open unto their cry.

¶ Thy mercy O Lord is in the heavens;  
and thy faithfulnesse reacheth unto the clouds.

\* Thy righteousness is like the great  
mountaines, thy judgements are a great deep:  
O Lord thou preservest both man and beast.

¶ How excellent is thy loving-kindnesse  
O Lord, therefore the children of men put  
their trust under the shadow of thy wings.

\* For with thee is the fountaine of life: in  
thy light we shall see light.

Morning Prayer

¶ According to thy name O God, so is thy praise to the ends of the earth: thy right hand is full of righteousness.

\* The Lord, the Lord God is mercifull and gracious, long-suffering and abundant in goodnesse and truth, keeping mercy for thousands, forgiving iniquity, and transgression and sin, and that will by no means clear the guilty.

¶ What is man that thou shouldest magnifie him, and that thou shouldest set thy heart upon him?

\* And that thou shouldest visit him every morning, and try him every moment!

¶ If thou wouldest seek unto God betimes, and make thy supplication to the Almighty.

\* If thou wert pure and upright, surely now he would awake for thee, and make the habitation of thy righteousness prosperous.

¶ O Lord be gracious unto us, we have waited for thee, be thou our arme every morning, our salvation also in the time of trouble.

\* O send out thy light and thy truth, let them lead me, let them bring me to thy holy hill, unto thy dwelling.

¶ O put your trust in the Lord, for with the Lord there is mercy, and with him is plentiful redemption: he shall redeem his people from their sins.

\* Then

*For a Family.*

\* Then shall their light breake forth as the morning, and their health shall spring forth speedily; for the glory of the Lord shall be their reward.

Glory be to the Father, and to the Son, and to the Holy Ghost,

As it was in the beginning, is now, and ever shall be world without end.

*If there be time and conveniency, let a chapter be read out of the Sapiential bookes in order. viz. The proverbs of Solomon, Ecclesiastes, the Wisdom of Solomon, Ecclesiasticus.*

*Then shall follow the Creed,*

*To be said by all together.*

I Beleeve in God the Father Almighty maker of Heaven and earth \* And in Jesus Christ his onely son our Lord \* which was conceived by the holy Ghost, borne of the Virgin Mary \* suffered under Pontius Pilate, was crucified, dead, and buried \* He descended into hell \* The third day he rose againe from the dead \* He ascended into Heaven, and sitteth on the right hand of God the Father Almighty \* From thence he shall come to judge the quicke and the Dead.

\* I believe in the holy Ghost \* The holy Catholick Church, the communion of Saints



*Morning Prayer*

\* the forgivenesse of sins \* the resurrection of  
the body \* and the life everlasting. Amen.

*Minister.*

The Lord be with you

*People.*

And with thy spirit.

*Let us pray.*

**O** Eternall and most blessed Saviour Jesus,  
thou art the bright morning star, and the  
sun of righteousness, thou dost enlighten our  
eyes with thy beauties, and our hearts with  
thy comfort and with the joyes of God, thou  
art the fountaine of health and life, of peace  
and truth, of rest and holinesse; thou givest to  
them that want, thou comfortest them that  
suffer, thou forgivest them that repent, and  
hearest the prayers of all them that call upon  
thee; we adore thee and praise thy glories,  
and rejoyce in thy salvation, and give thee  
thanks for thy blessing and defending us this  
night, from all the evill which we have deser-  
ved every day, and from all the violences and  
snares by which the enemy of mankind would  
have

*For a Family.*

have hurt us, or destroyed us, unlesse he had been restrained by thy eternall goodnesse and thy almighty power. Blessed be God.

II.

We acknowledge O God and Father of our life that we are lesse then the least of all thy mercies, and our iniquity is greater then we can bear : our thoughts are vaine, our words are foolish and uselesse, injurious and uncharitable, our actions criminall and hatefull ; our devotion cold, our passions violent and unreasonable ; our duties imperfect, our repentance little, our holinesse none at all. O God our Judge we confesse before thee that we neither know thee as we ought, nor have taken care that we might ; we live in the world to our selves, but without just regards of thee and of religion ; we daily receive thy blessings, and yet we provoke thee every day ; we tremble not at thy judgements though we have deserved them, nor fear till the evil day comes upon us ; we are greedy of doing evill, but impatient of suffering any: in prosperity we forget thy severity and justice: in afflictions we are timorous and amazed, & dare not relie upon thy goodnesse, nor with confidence and love expect the effects of thy mercies and forgiveness. Every thing can tempt us to sin, and we fall infallibly ; but by all the arts of

### Morning Prayer

thy Spirit and the methods of thy mercy we are not brought to obey thee as we ought: Our state is sad, our condition is sinfull, our hopes are broken, and we often forget our selves, and still neglect and despise our owne danger.

### III.

**B**ut O God our Father, mercifull, and gracious, have mercy upon us. Be pleased to admit thy servants to a full pardon of all our sins, let us not persevere in any one sinne, nor passe from one sin to another. Smite us not O God in thy anger, and let not thy wrath descend upon our guilty heads. Thy anger O God is insufferable, thy vengeance is the portion of accursed soules, and thou hast prepared the everlasting fire for the Devill and his Angels for ever. O Lord thou Father of our life and lover of soules, let us never have our portion in the bottomlesse pit, in the lake that burueth with fire and brimstone for ever: but let our portion be in the actions of repentance, in the service of God, in the aids and comforts of thy Spirit, in dutie and holinesse, in the light of thy countenance, and in the likenesse and in the inheritance of our Lord Jesus. O God let not thy arrowes smite us, nor thy judgements consume

sume us; keep us from all expressions of thy  
wrath, and let us rejoice in thy mercies and  
loving-kindnesses for ever and ever, Amen.

IV. When this prayer is read  
in the morning and evening

And that thy servants may reasonably and  
humbly hope for thy final mercies and deli-  
verance, be pleased to give us all that we need  
in order to the performance of our dutie, and  
worke all that in us by which we may please  
thee. Instruct us in thy truth, and prepare the  
means of salvation for us, providing for the  
necessities, and complying with the capacities  
of every one of us. Take from us all blind-  
nesse of heart, and carelesse of spirit, all  
irreligion, and wilful ignorance. Create in us  
a love of holy things, and open our hearts that  
we may perceive and love and retaine the  
things of God with diligence, and humility  
and industry. O God our Father, pity our  
weaknesses & temptations, our avocations and  
unavoidable divertisements, the prejudices  
and evill contingencies happening in the state  
of our lives: Enable us with sufficient and  
active graces to doe whatsoever thou requi-  
rest of us severally. Require no more of any  
one of us then thou hast or shalt give unto us,  
neither doe thou exact all that; for we all  
confesse our weaknesses and defects, our  
strange

*Morning Prayer*

strange imperfections and inexcusable wandrings and omissions: but be pleased to cure all our vicious inclinations; and take care to remoove from us all those temptations which without thy mighty grace are not to be avoided, and if they come are by our weaknesses not to be overcome. Keep us O God from flattery and irreligion, from vicious compliances, and evill customes, and let not the reverence of any man cause us to sin against thee; keep us upright in our religion and worshippings of thee, and let no change of the World engage us in a state of life against our duty for Jesus Christ his sake our Dearest Lord and Saviour.

V.

Keep us O God by thy holy Spirit of grace from all the sins of idlenesse and intemperance, from injustice and sensuality, from the lust of the flesh and the lust of the eyes, from the pride of life and vanity of spirit, from being carelesse of our dutie or false in our trust, from breach of promise or reproachfull language, from flandering or traducing any man, from false accusation and false witness, from faction and envie; Grant us thy grace that we may be diligent in our businesse, just in our charges, provident of our time, watchfull in our dutie, carefull of every word we speak.

O

Q make us to be pleased in the offices of religion, usefull to those that imploy us, dutifull to our superiors, loving to each other, conscientious in private, humble in publick, patient in adversity, religious and thankful in prosperity.

VI.

O Blessed God take care of our soules, and of our bodies: keep us from sharp and tedious sicknesses, let us never fall into want, or be unprovided for in our age, and forsake us not O God, when we are gray-headed; Grant us great measures of thy Spirit, that we may abstaine from all appearances of evill, and from all occasions of it, and that we may take care to doe whatsoever is honest and of good report, that having laid up a treasure of good workes against the day of thy visitation, we may rejoyce in the day of our death, and find mercy at the day of judgement, through the goodnesse of our God, and by the grace of our Lord and Saviour Jesus Christ. Amen.

VII.

Blesse and sanctify, defend and save all Christian Kings, Princes, Governors and States; Grant that all powers, Civil and Ecclesiasticall may joyne together in the promoting  
the

## Morning Prayer

the honour of God and the kingdome of the Lord Jesus, and may find the blessings of God, and the rewards of the Lord Jesus in this world and in the world to come. Give health and comfort, peace and holinesse, long life and increase of grace to the cheifest of this family [ his Wife and children] grant that their portion may be in religion, and *Here name what relation you please.* the love of God, keep them from all evill by the guard of Angels, and lead them into all good by the conduct of thy good Spirit.

## VIII.

In mercy and great compassion remember all them that are miserable and afflicted, persecuted or poore, that have lost their estates or lost their liberty, their health or their peace, their innocence or their hopes; restore them O Lord to all good, and to all usefull comforts, and let not the enemy of mankind invade thy portion, or destroy any soule for whom thou hast paid the price of thy most precious blood. Hear us O God in mercy, and blesse all our relations, and prosper all our labours, and sanctify all our intentions, and forgive us all our sins, and releive all our necessities, and defend us from all dangers, and especially from our own selves, from our evill habits, and

*For a Family.*

and foolish customes, from our weake principles and sad infirmities, from our evill concupiscence and vitious inclinations, from the power of the Devill, and from thy wrath, and bring us in mercy and truth, in holinesse and comfort, in labour and certainty to a fruition of the glories of God, in the inheritance of our blessed Saviour. Grant this O God our Father, for the merits and by the redemption and intercession of our Blessed Lord and Saviour Jesus Christ. Amen.

**T**He grace of our Lord Jesus Christ, and the love of God, and the communication of the holy Spirit of God be with us, defend and guide, sanctify and save us, and al our relatives, and all the servants of God this day and for evermore. Amen.





# A short forme of Evening prayer for a family.

In the name of our Blessed Lord and  
Saviour Jesus.

*Our Father, &c.*

*The HYMNE.*



\* Lord our Lord how excellent is  
thy Name in all the Earth, thou  
hast set thy glory above the Hea-  
vens.

¶ When I consider thy heavens, the work  
of thy fingers, the moone and the stars which  
thou hast ordained.

\* What is man that thou art mindfull of  
him, and the Son of man that thou visitest  
him?

¶ For thou hast made him little lower  
then the Angels, and hast crowned him with  
glory and honour.

\* Thou madest him to have dominion  
over the workes of thy hands: and hast put  
all things under his feet.

¶ All sheep and oxen, yea and the beasts  
of the feild, the fowle of the aire, and the fishes  
of the sea.

\* O

## Evening Prayer

\* O Lord our Governour how excellent is thy name in all the world !

¶ The heavens declare the glory of God ; and the firmament sheweth his handy work.

\* Day unto day uttereth speech, and night unto night sheweth knowledge.

¶ Their line is gone out through all the earth, and their words to the end of the world.

\* To the end that my glory may sing praise to thee and not be silent : O Lord my God I will give thanks unto thee for ever.

¶ Shew me thy wayes O Lord, teach me thy paths, lead me in thy truth and teach me ; for thou art the God of my salvation, on thee doe I wait all the day.

\* Remember O Lord thy tender mercies and thy loving-kindnesses; for they have been ever of old.

¶ Remember not the sins of my youth, nor my transgression : according to thy mercy remember thou me for thy goodnesse sake O Lord.

\* For thy names sake O Lord pardon mine iniquity, for it is very great : O keepe my soule and deliver me, let me not be ashamed, for I put my trust in thee.

¶ That which I see not teach thou me : I have done iniquity, but I will doe no more: for there is no darkenesse, nor shadow of death

*For a Family.*

death where the workers of iniquity may hide themselves.

\* For his eyes are upon the wayes of man, and he seeth all his goings: but none saith, where is God my maker who giveth songs in the night.

¶ But I put my trust in thee O Lord, I have said thou art my God:

\* Into thy hand I commend my spirit, thou hast redeemed me O Lord God of truth.

¶ I will lay me downe in peace: for thou Lord only makest me dwell in safety.

*Glory be to the Father, &c.  
As it was in the beginning, &c.*

*Or this.*

¶ **P**reserve me O God, for in thee doe I put my trust: O my soule thou hast said unto the Lord, thou art my Lord: my goodnesse extendeth not to thee;

¶ But to the Saints which are in the earth, and to the excellent in whom is all my delight.

\* The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot.

¶ I will blesse the Lord who hath given me counsell: my reines also instruct me in the night seasons.

\* I have set the Lord alwaies before me:  
F because

## Evening Prayer

because he is at my right hand I shall not be mooved. Therefore my heart is glad, and my glory rejoyceth : my flesh also shall rest in hope.

¶ For thou wilt not leave my soule in hell: neither wilt thou suffer thine Holy one to see corruption.

\* Thou wilt shew me the path of life ; in thy presence is the fulnesse of joy, at thy right hand there are pleasures for evermore.

¶ As the heart panteth after the water brookes, so panteth my soule after thee O God.

\* My soule thirsteth for God, for the living God; when shall I come and appeare in the presence of God ?

¶ The Lord will command his loving-kindnesse in the day time, and in the night his song shall be with me; I will make my prayer unto the God of my life.

\* For thou art the God that doest wonders ; thy way O God is in the sanctuary: who is so great a God as our God?

¶ Surely he shall deliver thee from the snare of the Fowler, and from the noisome pestilence.

\* Thou shalt not be afraid for the terror by night : nor for the arrow that flieth by day.

¶ For he shall give his Angels charge over thee to keepe thee in all thy waies; they shall beare

*For a Family.*

beare thee in their hands least thou dash thy foot against a stone.

\* I will remember thee upon my bed, and meditate on thee in the night-watch; for thou hast been my health, therefore in the shadow of thy wings will I rejoyce.

¶ Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation.

\* He that is our God is the God of salvation: and unto God the Lord belong the issues of death.

¶ Also unto thee O Lord belongeth mercy: for thou rendrest to every man according to his worke.

*Glory be to the Father, &c.*

*As it was in the beginning, &c.*

*The Lesson.*

1 Thessal. 5. 2.

**Y**Our selves know perfectly that the day of the Lord so cometh as a theife in the night. \* For when they shall say, peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child: and they shall not escape. \* But ye brethren are not in darknesse, that that day should overtake you as a theife; ye all are children of the light and children of the day: we are

F 2

not

## Evening Prayer

not of the night or of darknesse : \* Therefore let us not sleepe as doe others ; but let us watch and be sober. \* For they that sleep, sleep in the night, and they that be drunken are drunken in the night. \* But let us who are of the day be sober, putting on the breast-plate of faith and love, and for an helmet the hope of salvation. \* For God hath not appointed us to wrath ; but to obtaine salvation by our Lord Iesus Christ : \* Who died for us, that whether we wake or sleepe, we should live together with him.

Or read a chapter in the Sapientiall bookes in order.

After the lesson recite the Creed.

*I beleive in God the Father Almighty, &c.*

The Lord be with you.

*Ans.*

And with thy Spirit.

*Let us Pray.*

*I.*

*The confession of sins taken out of the prayer of  
S. Ephraim the Syrian.*

**O** Almighty God who dwellest in the inaccessible light, before whom the greatest mountaines are like the dust of the ballance,  
and

*For a Family.*

and in whose sight the heavens are not pure,  
and the Angels tremble, and the Saints are  
charg'd with folly, and all the world shall feare  
in thy glorious presence; we confesse to thee  
" O Lord, Father of heaven and earth, all  
" those sins which we have wrought in pri-  
" vate and in publick; for thou knowest all  
" things, and nothing is hid from thy righte-  
" ous eyes. Thou art the God of mercy and  
" pity, and thou wouldst have all, even stran-  
" gers to be fav'd; we fly therefore unto thee  
" who art *the lover* and Saviour of all the soules  
" of the faithfull. Have pity upon us who  
" have many times imbitterd and greiv'd thy  
" most holy spirit, to the joy of our enemies  
" and the sad ruine of our pitiable and woun-  
" ded soules. Behold O God we have been  
" dead in sins and trespasses, and servants to  
" thy enemy. There is no kind of sins but we  
have committed, or would have committed;  
If it were pleasant, we cared not for the  
foulness, but if we were tempted we did fall;  
and where we did fall, there we did love to  
lie; we have sinn'd worse then the adul-  
" tresse or the theife, more then the publican  
or the prodigal, oftner then David or Manas-  
ses: we have sinn'd against greater mercies,  
a more determin'd conscience, a better law, a  
clearer revelation, more terrible threatnings,  
and better, much better promises.



## Evening Prayer

### II.

“ We know O God and tremble at the sad  
“ remembrance, that all our sins shall be plac’d  
“ before our faces at the day of thy dreadfull  
“ appearance ; O looke upon us with a mighty  
“ pity, let not the Angel of wrath snatch our  
“ precious soules from thy beatifick presence ;  
“ Take not the sweet refreshments of thy  
“ Spirit from us one houre. O Dearest Lord,  
“ thou lover of soules, take not our lives from  
“ us while our soules are unprepared and un-  
“ ready, unexcus’d and unpardon’d ; for thou  
“ knowest the abyss of our sins, and thou  
“ knowest what is that abyss of flames and  
“ anger which is prepared for foolish and un-  
“ wary soules .

### III.

Most Blessed Saviour Jesus thou gavest thy  
life to redeeme us from death ; and thou art  
the Judge of those actions for which thou  
wert a sacrifice ; and to give sentence upon  
those men for whom thou art an advo-  
cate and makest perpetuall intercession : O  
suffer us not to fall under thine eternall anger,  
destroy the whole body of sin in us ; bring  
our understandings into the obedience of God,  
our

### *For a Family.*

our affections under the dominion of reason, our reason into a perfect subordination to thy Holy Spirit ; that we may love thee and feare thee, and by repentance and charity may enter into thy favour, and dwell there by a holy perseverance all our daies, through Jesus Christ our Lord.

#### IV.

#### *The Prayers.*

**D**Oe thou open our eyes that we may see our own vilenesses and forsake them, and our foolish errors that we may amend them, and all our infirmities that we may watch against them, and all our dutie that we may pursue it earnestly and passionately, prudently and intirely, presently and for ever. Cause us to returne to our duty with greater fervor and devotion then ever we have sinn'd against thee with pleasure and delight, and as we have dishonour'd thee by our unworthinesse, so grant that we may *glorifie thee tentimes more*, weeping bitterly for our sins, watching against them strictly, hating them infinitely, and forsaking them utterly. O grant that we may every day renew our repentances and vowes of a better life, and make us to doe every day what we promise, and what is our dutie, so imprinting a holy religion and a severe repen-

## *Evening Prayer*

tance in our spirits, that we may confesse our sins with a reall and humble sorrow, and beg for pardon because we desire it, and aske for thy helpe because wee will make use of it, and number our sins because wee will leave them, not resting in formes of godlinesse, but living in the power of it, in love and duty, in holinesse and godly choice through Jesus Christ our Lord,

### V.

**M**ost Gracious God and Father imprint in our hearts great apprehensions of thy power and thy glories, of thy judgement and thy mercies; of our sins and of our change approaching, of our fugitive life and the day of our death, of our duty and our danger, and the inexpressible terrors of the day of Judgement; and in proportion to such apprehensions teach us O God to walke in this world with fear and caution, with hope and purity, with diligence and devotion, religiously and usefully, humbly and charitably, with love and obedience to thee, with love and Justice to our neighbours, with sober spirits and chaste bodies, with temperance and peace, with faith and patience, with health and holinesse, in the favour of God and the friendlinesse of our neighbours, in the communion of the Church, and in obedience to all good lawes; that we  
being

*For a Family.*

being blessed by thy providence, defended by thy ministring Angels, conducted by thy good Spirit, instructed by thy word, nourished by the body of Christ, cleansed by his blood, and clothed with his righteousness, may grow from grace to grace in the increase of God to the fulnesse of Christ, being subjects of thy Kingdome of grace in this world, and heirs of the Kingdome of glory in the world to come through Jesus Christ our Lord.

VI.

**G**ive us pardon, O thou God of mercy and peace, for all the errors and follies, the ignorances and omissions, the rash words and imprudent actions of which any of us hath been guilty this day or at any time before; we confesse our sins every day, and yet every day sin against thee; and we pray unto thee for all the blessings that we neede, and thou givest us all that we pray for and much more; but yet we regard thee not, but every day have new matter of shame and sorrow.

*Lord have mercy upon us.*

*Christ have mercy upon us.*

*Lord have mercy upon us.*

**F**OR if thou Lord wilt be extreme to marke what is done amisse, we shall not be able to abide

### *Evening Prayer.*

abide or stand upright in judgement: Thy mercy is great, and thou hast blessed us this day, and kept us from the evils of our inclination, and the evils of temptation: and though in the things wherein our consciences doe not accuse us we are not justified, but by thy mercies & loving-kindnesse in Christ Jesus, yet we rejoyce in thy goodnesse to us, and praise thy bounties and thy love, and hope in thy mercies, and beg of thee that thou wilt pardon us and keepe us, this night and ever; sanctify and save us, blesse us at home and abroad, in the workes of our calling and the duties of religion, in our persons and relations; make us to doe what pleaseth thee, and to be what thou hast designed us to be, and to receive what thou hast promised, and to keepe us from all the evill we have deserved, for Jesus Christ his sake our dearest Lord and Saviour. Amen.

**T**He Grace of our Lord Jesus Christ, and the love of God, and the Communication of the holy Spirit of God be with us, and with all our relatives, and with all the servants of God for ever and ever. Amen.

Varieties


# Varieties to be added upon the great Festivals of the Yeare.

*Upon Christmas day.*

The Psalmes appointed at

Morning Prayer.	{	<i>Psalm</i> 2.		Evening Prayer.	{	<i>Psalm</i> 87.
		<i>Psalm</i> 45.				<i>Psalm</i> 89.
		<i>Psalm</i> 110.				

*The Hymne for Christmas day,  
to be said after the second lesson at  
Morning and Evening Prayer.*

\*  Raise waiteth for thee O God in  
Sion: and unto thee shall the vow  
be performed.  
\* O thou that hearest prayer  
unto thee shall all flesh come.

\* Blessed is the man whom thou choosest,  
and causest to approach unto thee, that he  
may dwell in thy courts: He shall be satisfied  
with the goodneise of thy house, even of thy  
Holy Temple.

\* By

*Additional's upon*

\* By terrible things in righteousness wilt thou answer us O God of our salvation, who art the confidence of all the ends of the earth, and of them that are a far off upon the sea.

\* Come and hear all ye that fear God, and I will declare what he hath done for my soule.

\* The people that walked in darkness hath seen a great light; and they that dwell in the land of the shadow of death, upon them hath the light shin'd.

\* O that men would therefore praise the Lord for his goodnesse, and declare the wonders that he hath done for the children of men.

\* He turneth the wilderness into a standing water, and dry ground into water-springs.

\* He maketh the barren woman to keep house, and to be a joyfull mother of Children.

\* For unto us a child is borne, unto us a son is given, and the government shall be upon his shoulders.

\* His name shall be called wonderfull, counsellor, the mighty God, the everlasting Father, the prince of peace.

\* Of the increase of his Government and peace there shall be no end.

\* He shall sit upon the throne of David to order his Kingdome, and to establish it with judgement and justice for ever and ever.

\* O

*the great Festivals.*

\* O that men would therefore praise the Lord for his goodnesse, and declare the wonders that he hath done for the children of Men,

*Minister.*

Glory be to God on high.

*Answer.*

And on earth peace, good will towards men.

*Minister, Amen.*

*Answer, Amen.*

*Then proceed to the Nicene Creed.*

*The collect to be inserted after the first collect of the Morning and Evening prayer, and may be said during the twelve daies.*

**A** Almighty God who hast so loved the world that for our redemption from sin & misery thou gavest thy son, that he taking upon him our nature, and being borne of a Virgin, might performe to thee the obedience which mankind owed, and pay the price in which we were indebted, and teach us what thou wouldest have us to doe, and convey to us all the good which thou didst designe for us; over-  
shadow



*the great Festivals.*

shadow us with thy holy Spirit of grace, that we may conceive Christ in our hearts by faith, rely upon him in a holy hope, and expresse him in an excellent charity; that as he was pleased to take upon him our nature, so we may be borne againe, and be partakers of the Divine nature, that conforming to his image, following his example, and being filled with his Spirit, we may grow in the knowledge and love of God, and live in righteousness; that being thy sons by a holy adoption, we may partake of the inheritance of thy welbeloved son, the firstborne of all the creatures, our Lord and Saviour Jesus Christ Amen.

*Upon Good Friday.*

Instead of the Psalmes of the day read at

Morning Prayer.	{	<i>Psalm 22.</i>		Evening Prayer	{	<i>Psalm 81.</i>
		<i>Psalm 25.</i>				<i>Psalm 85.</i>
		<i>Psalm 51.</i>				<i>Psalm 86.</i>
						<i>Psalm 88.</i>

or any three of them.

*The*

*Additional's upon*

*The Collect.*

**O** Most Blessed, most gracious Saviour Jesus who by thy obedience unto death even the death of the crosse didst become the sacrifice of the world, the great example of patience, the Lord of life, the good shepherd laying downe thy life for thy sheepe, and the mediator betweene God and man; let thy wounds heale, thy blood cleanse, thy death make us to live, and thy Spirit make us to worke righteousness all our daies; that we may by thy aide and by thy example obey our heavenly Father with all our powers and all our faculties, with our reason and our affections, with our soules and with our bodies, with our time and with our estate, in prosperity and adversity; that we may beare our crosse patiently, and doe thy worke cheerefully, and be ready to benefit mankind with great charity and great industry, that being followers of thy life and partakers of thy death, we may receive a part in the resurrection of the just to the joyes of God in thy inheritance O most blessed, most Gracious Saviour Jesus. Amen.

*For*

*For Easter day.*

The Psalmes appointed for

Morning Prayer.	{	Psalm 30.		Evening Prayer.	{	Psalm 57.
		Psalm 45.				Psalm 66.
		Psalm 47.				Psalm 72.

*The Hymne to be said after the second lesson at  
Morning and Evening prayer.*

**I**N thee O Lord I have put my trust, let me  
never be put to confusion, but rid me and  
deliver me in thy righteousness; incline thine  
ear unto me and save me.

¶ Be thou my strong hold whereunto I  
may alway resort: thou hast promised to helpe  
me, for thou art my house of defence and my  
Castle.

\* For thou O Lord God art the thing that  
I long for: thou art my hope even from my  
youth.

¶ Thorough thee have I beene holden up  
ever since I was borne: thou art he that  
tooke me out of my mothers wombe; my  
praises shall be alwaies of thee.

\* O let my mouth be filled with thy praise  
that

### *the great Festivals.*

that I may sing of thy glory and honour all the day long.

¶ Thy righteousness O God is very high: and great things are they which thou hast done: O God who is like unto thee?

\* O what great troubles and adversities hast thou shewed me: and yet didst thou turne and refresh me: yea and broughtest me from the deepe of the earth againe.

¶ Thou hast brought to me great honour, and comforted me on every side.

\* Therefore will I praise thee and thy faithfulness O God playing upon an instrument of musick: unto thee will I sing upon the harp, O thou holy one of Israel.

¶ My lips will be faine when I sing unto thee: and so will my soule whom thou hast delivered.

\* Blessed be the Lord God, even the God of Israel, which onely doth wondrous things.

¶ And blessed be the Name of his Majesty for ever, and all the earth shall be filled with his Majesty. Amen. Amen.

*Glory be to the Father &c.*

*As it was in the beginning &c.*

### *The Collect.*

O Most Holy, most Glorious Saviour and redeemer Jesu who for our sakes didst  
G descend

*Additional's upon*

descend from the glories of God to the paines and labours of the earth, and didst passe from a painfull life to an ignominious death, from the bitterneffe of death to the darkenesse of the grave, and by thy divine power didst raise thy selfe from death to life againe; we give thee thanks for thy infinite love to us and all mankind; we acknowledge thee to be our Lord, and confesse thee to be our God, we adore thy Majesty, and rejoyce in thy mercies; we humbly pray thee to enable us with thy Spirit to beleive all thy doctrines, and to obey all thy Commandements, that after a holy and a religious life spent in doing honour to thy holy Name we may be partakers of thy holy resurrection, passing from death to life, from the darkenesse of the grave to the light of Heaven, from an imperfect duty to the perfection of holinesse in the fruition of the joyes of God in thy eternall Kingdome, O Most holy, Most Glorious Saviour and Redeemer Jesu. Amen.

*Upon Ascension day.*

Instead of the Psalmes of the day read at

Morning Prayer.	{	<i>Psalme 15.</i>		Evening Prayer	{	<i>Psalme 92.</i>
		<i>Psalme 21.</i>				<i>Psalme 96.</i>
		<i>Psalme 24.</i>				<i>Psalme 97.</i>
						<i>The</i>

*the great Festivals.*

*The Collect.*

O Blessed High Priest, Holy Jesus, King of the world and head of the Church, who when thou hadst taken upon thee our Nature and our sin, and appeased thy Fathers wrath, and perform'd all his will, and overcome death and rescued all obedient soules from the hand of the enemy, didst ascend to thy Eternall Father, and open the Kingdome of Heaven to all beleivers; thou hast espoused thy Church unto thy selfe with the eternall circles of thy providence, with thy love and with thy care, with thy word and with thy Spirit, thy promises and thy holy intercession; thou hadst a feeling of our infirmities, and art our mercifull High Preist making intercession for us for ever; O be pleased to represent and supply all our wants, excuse all our infirmities, pity all our calamities, pardon our sins, and send downe thy holy spirit of grace into our hearts, that though we walke upon the earth yet our conversation may be in heaven, and there also may be our portion and inheritance for ever through thy mercies O most Gracious Saviour and Redeemer Jesus, Amen.

# For *Whitsunday.*

## Psalmes for

Morning Prayer.	{	Psalme 87.		Evening Prayer.	{	Psalme 2.
		Psalme 89.				Psalme 45.
						Psalme 110.

*The Hymne to be said after the second lesson at  
Morning and Evening Prayer.*

\* Sing a loud unto God our strength: make a  
joyfull noise unto the God of Jacob.

¶ I will remember the workes of the  
Lord: surely I will remember thy wonders  
of old: I will meditate of all thy workes, and  
talke of thy doings.

\* Thy way O God is in the sanctuary:  
who is so great a God as our God? thou art  
the God that doest wonders; thou hast de-  
clared thy strength among the people.

¶ Vow and pay unto the Lord your God:  
let all that be round about him bring presents  
unto him that ought to be feared.

\* He shall cut off the spirit of princes: he  
is terrible to the Kings of the earth.

¶ Say unto God, how terrible art thou in  
thy

thy workes: thorough the greatnesse of thy power shall thine enemies submit themselves unto thee.

\* Sion heard and was glad, and the daughters of Judah rejoyced: because of thy judgments O Lord.

¶ For thou Lord art high above all the earth: thou art exalted farre above all Gods.

\* Light is sowne for the righteous, and gladnesse for the upright in heart.

¶ Rejoyce in the Lord ye righteous: and give thanks at the remembrance of his Holinesse.

\* The Lord hath made knowne his salvation: his righteousness hath he openly shewed in the sight of the Heathen.

¶ He hath remembered his mercy and truth toward the house of Israel: all the ends of the earth have seene the salvation of our God.

\* Give unto the Lord (O ye kinreds of the people) give unto the Lord glory and strength.

¶ For he commeth, For he commeth to judge the earth: he shall judge the world with righteousness, and the people with his truth.

*Glory be to the Father, &c.*

*As it was in the beginning &c.*



*The Collect.*

**O** Eternall God the Great Father of spirits,  
the great Lover of soules, who didst send  
thy holy Spirit upon thy Church in the day  
of Pentecost, and hast promised that he shall  
abide with thy Church for ever, let thy holy  
Spirit lead us into all truth, defend us from all  
sin, enrich us with his gifts, refresh us with his  
comforts, rule in our hearts for ever, conduct  
us with his truth, and lead us in the way ever-  
lasting, that we living by thy Spirit, and wal-  
king in him, may by him be sealed up to the  
day of our redemption, O let thy Spirit wit-  
nesse to our spirits that we are the children of  
God, and make us to be so for ever, through  
Jesus our Lord, who liveth and reigneth with  
thee in the unity of the same Spirit one God  
world without end. Amen.

*Upon Trinity Sunday.*

**O** Blessed ineffable and most mysterious  
Trinity how admirable are thy beauties,  
how incomparable are thy perfections, how  
incomprehensible are those relations of the  
three most Blessed Persons, which we believe  
and admire and adore but understand not!  
The Angels are amazed in the unimaginable  
beauties

*the great Festivals.*

beauties of that glorious presence, and are swallowed up with the Ocean of thy infinity. How then can we who are in the lowest order of understanding creatures, and have removed our selves further from thee and the participation of thy excellencies, by a sinfull life, praise thee either according to our duty, or thy glories ! yet be pleased to accept the humblest adorations, and with a favourable and a gracious eye behold the lowest worshipings and duty of thy servants. We confesse and glory in thy omnipotency, thy immensity, thy goodnesse, thy uncircumscribed Nature, thy truth, thy mercy, thy omniscience. O let us also receive thy blessings and gracious influences, that we may adore thee with all our powers and possibilities for ever, love thee with all our affections for ever, serve with our best and earliest and all our industry: that being here wholly inebriated with love, and busied in thy service and the duties of a holy obedience, we may to all eternity rejoyce in the beholding of those glories, which are above all capacities, above all heavens, above all Angels, even those glories which streame forth from the throne of the Eternall God the Father, the Sonne and the holy Ghost, to whom be glory and dominion, honour and adoration, eternally confessed due and humbly paid by all men and all Angels world without end Amen.

*Additional upon*

*A Collect to be used upon any of the Festivals,  
or Commemoration of the Apostles.*

**A**lmighty God who hast built thy holy Church upon the foundation of the Apostles and prophets, Jesus Christ himselfe being the cheife corner stone; we blesse and magnifie thy Name, thy holy and ever glorious Name for thy great graces which thou gavest to thy Apostles, and Prophets, and Martyrs in the daies of their flesh; and this day we have thy servant [*S. Paul S. Peter S. James, &c. here name the Apostle &c*] in remembrance; praising thee for the benefits which the church hath received by his ministry and example; we pray unto thee to give us thy grace, that we [obeying thy doctrine which he taught and publish'd and] following his example as he followed Christ, we also may with safety and holinesse passe through this vally of tears, that serving thee in our generation, advancing thy honour, and obeying thy lawes, we may in the society and communion of Saints and Angels sing eternall Hallelujahs to the honour of thy mercy and of thy majesty through Jesus Christ our Lord. Amen.

*A N*

An Office or Order  
for the  
Holy Sacrament:  
of the LORD'S SUPPER.

H

A N .

An Office on Ordination


for the Holy Sacrament

of the Lords Supper

By Thomas Hooker

*An Office or order for the Administration of the  
Holy Sacrament of the Lords Supper ac-  
cording to the Way of the Apostoli-  
call Churches and the doctrine  
of the Church of England.*

THE  
ANTECOMMUNION.

 Ur Father which art in heaven, Hal-  
lowed be thy Name, Thy King-  
dome come, Thy will be done in  
earth as it is in heaven, Give us  
this day our daily bread, And forgive us our  
trespasses as we forgive them that trespassse  
against us, And lead us not into temptation  
But deliver us from evill. For thine is the  
Kingdome, the Power and the Glory, for  
ever and ever. Amen.

*The Collect.*

O King of Glory, Lord and Maker of the  
World, thou art a God knowing all  
things, and all thoughts even long before  
H 2 they

they are, be thou present with us in this religious solemnity calling upon thee. Deliver us from the shame of our sins, from the corruption and evill inclinations that attend them, and from all the evils that may justly follow them. Cleanse our wills and our understandings from all evill lusts and concupiscence, from the deceits of the world, from the violence and snares of the Devill, from all guile and hypocrisy, from every evill word and worke, that we may serve thee faithfully, worship thee religiously, and pray unto thee acceptably through Jesus Christ our Lord. Amen.

*Then shall the Minister humbly say this prayer of preparation first in behalfe of himselfe, then of the Congregation.*

O Lord God who in mercy and great compassion doest consider thy people and hast given unto us thy unworthy servants, miserable sinners, confidence and commandement to present our selves before thee at thy holy table to represent a holy, venerable and unbloody sacrifice for our sins, and for the errors and ignorances of all thy people, looke upon me the meanest and most polluted of all them that approach to thy sacred presence. Pity me O God and wash away all my sins. Cleanse my

*the Holy Communion.*

my heart, and my hands, my head and my lips from all impurities of the flesh and spirit: and remoove far from me all irreverence and undecency, all foolish imaginations and vaine reasonings, and by the power of the Holy Ghost make me worthy for this ministry, accepting this service for his sake whose sacrifice I represent, and by whose commandment I minister, even our Lord and Saviour Jesus Christ, Amen.

**H**Ave mercy upon this thy people who with hungry and thirsty soules come to be refreshed & comforted by the divine Nutriment of thy Holy Body and Blood. Pity our infirmities, despise not our unworthynesse, Curse not our follies, and take not from thy servants thy grace and the light of thy Divine Countenance, but according to the multitude of thy great mercies doe away all our offences that without selfe condemnation we may appear before thy glory, covered with the vail of Jesus, adorned with the robe of his righteousness, and illustrated with the brightnesse of thy Divine spirit; that we may live by thy grace, and feel thy mercy and pardon in this world and in the world to come through Jesus Christ our Lord, Amen.



Then shall the Minister rising up rehearse with  
a loud voice the Eight Beatitudes: the people  
still kneeling.

Minister.

Our Lord Jesus seeing the multitudes, went  
up into a mountaine; and he opened his mouth,  
and taught them saying.

1. Blessed are the poor in spirit: for theirs is  
the Kingdome of heaven.

People.

Lord pardon our faults and incline our hearts to  
obey thee that we may inherit this blessing.

Minister.

2. Blessed are they that mourne: for they  
shall be comforted.

People.

Lord pardon our faults and incline our hearts to  
obey thee that we may inherit this blessing.

Minister

the Holy Communion.

*Minister.*

3. Blessed are the meeke: for they shall inherit the Earth.

*People.*

*Lord pardon our faults and incline our hearts to obey thee that we may inherit this blessing.*

*Minister.*

4. Blessed are they which hunger and thirst after righteousness: for they shall be filled.

*People.*

*Lord pardon our faults and incline our hearts to obey thee that we may inherit this blessing.*

*Minister.*

5. Blessed are the mercifull: for they shall obtaine mercie.

*People.*

*Lord pardon our faults and incline our hearts to obey thee that we may inherit this blessing.*

H 4

*Minister.*

Minister.

6. Blessed are the pure in heart : for they shall see God.

People.

Lord pardon our faults and incline our hearts to obey thee that we may inherit this blessing.

Minister.

7. Blessed are the peace-makers : for they shall be called the children of God.

People.

Lord pardon our faults and incline our hearts to obey thee that we may inherit this blessing.

Minister.

8. Blessed are they which are persecuted for righteousness sake : for theirs is the Kingdom of heaven.

People.

Lord make us ready in heart and body to obey thee in every thing, that we may inherit all these blessings in the Kingdom of our Lord Jesus.  
Amen.

Let

the Holy Communion.

Let us Pray.

O Lord God our Creator who hast given us life and being, and hast showne unto us the way of salvation, vouchsafing to us the revelation of Heavenly Mysteries, and hast commanded to us this service in the power of the Holy Ghost and obedience of the Lord Jesus, be thou well pleased O Lord with this our service and dutie, and grant that with a holy fear, and a pure conscience we may finish this service, presenting a holy sacrifice holily unto thee, that thou maist receive it in heaven, and smell a sweet odor in the union of the eternall sacrifice which our Blessed Lord perpetually offers; and accept us graciously as thou didst entertaine the gifts of *Abel*, the sacrifice of *Noah*, the services of *Moses* and *Aaron*, the peace-offering of *Samuel*, the repentance of *David* and the incense of *Zecharias*; and as from the hands of thy Holy Apostles thou didst accept this ministry; so vouchsafe by the hands of us miserable sinners to finish and perfect this oblation, that it may be sanctified by the Holy Ghost, and be accepted in the Lord Jesus; that we being adopted into the society and participation of his holinesse and sufferings, admitted to his service, incorporated to his body, united to  
I his

*An Office for*

his purity, made partakers of his intercession,  
pardoned by his mercy, sanctified by his  
grace, confirmed by his strengths, professing  
his religion, beleiving in his word, hoping in  
his promises, and keeping all his commande-  
ments may receive the reward of faithfull and  
wise stewards in the day of righteous judge-  
ment.

Grant this O God for his sake who  
is the food of our foules, and the joy of  
our hearts, the object of our faith and  
hope, and the great example of charity  
and all excellencies, our Lord and Savi-  
our Jesus Christ. Amen.

*Then all arising from their knees, shall be read  
some portions of scripture, relating to the pre-  
sent Mystery. viz.*

**I** Epistle of S. Paul to the Corinthians, 11  
chap. from verse 23. to the end.

The Gospel according to S. Marc. 14.2.  
verse unto verse the 26.

Or,  
**I** Epistle of S. Paul written to the Corin-  
thians, 10 chapter from verse 1. to the 18.

Gospel according to S. Matthew 26. verse  
17. to verse 30.

*Sometimes one of these may suffice, but never above  
two are to be us'd at once, one out of the Epistles,  
one out of the Gospels.* Then

## the Holy Communion.

Then shall follow this Eucharistical Hymne, all  
standing up, reciting the verses interchange-  
ably.

**O**ne thing have I desired of the Lord, that  
I will seek after; that I may dwell in the  
house of the Lord all the daies of my life, to  
behold the beautie of the Lord, and to visit  
his Temple.

**¶** For in the time of trouble he shall hide  
me in his pavilion, in the secret of his Ta-  
bernacle shall he hide me, and set me upon a  
rock.

\* Therefore will I offer in his Tabernacle  
sacrifices of joy, I will sing and speake praises  
unto the Lord.

**¶** The Lord is my light and my salvation,  
whom shall I fear? the Lord is the strength of  
my life, of whom shall I be afraid?

\* Examine O Lord and prove me: try my  
reines and my heart.

**¶** For thy loving-kindnesse is before my  
eyes: and I will walk in thy truth.

\* I have not sate with vaine persons; nei-  
ther will I goe in with dissemblers.

**¶** I will wash my hands in innocency: and  
so will I compasse thine altar, O Lord.

\* That I may publish with the voice of  
thanksgiving, and tell of all thy wondrous  
workes.

*An Office for*

¶ O taste and see that the Lord is good :  
blessed is the man that trusteth in him.

\* Look at the generations of old and see,  
did ever any trust in the Lord and was con-  
founded? or did any abide in his fear and  
was forsaken? or whom did he ever despise  
that called upon him?

¶ For the Lord is full of compassion and  
mercie, long suffering and very pitiful, and for-  
giveth sins, and saveth in time of affliction.

\* Ye therefore that fear the Lord, beleive  
him: and your reward shall not faile.

¶ They that fear the Lord, will seek that  
which is well pleasing unto him: and they  
that love him shall be filled with the law.

\* They that fear the Lord will prepare  
their hearts, & humble their souls in his sight.

¶ For as his Majesty is, even so is his  
mercy.

\* What shall I render unto the Lord for  
all the benefits which he hath done unto me?

¶ I will take the cup of salvation, and call  
upon the Name of the Lord.

\* Returne unto thy rest O my soule: for  
the Lord hath dealt bountifully with thee.

¶ I will offer to thee the sacrifice of thank-  
giving, and call upon the Name of the Lord.

\* The Lord hath been mindfull of us and  
he will blesse us; he will bless them that  
fear the Lord, both small and great.

¶ Blessed

*the Holy Communion.*

Blessed be the name of our God, from  
this time forth for evermore. Praise the Lord.

*Glory be to the Father, &c.*

*As it was in the beginning &c.*

*Then shall the Minister with a loud voice  
pronounce this Communion.*

*Apocal.* **T**HUS saith the Lord Jesus, I am Al-  
pha and Omega the beginning and  
the end, the first and the last. Blessed  
are they that doe his commandement, that  
they may have right to the tree of life, and  
may enter in through the gates into the City.  
For without are Dogs and Sorcerers, Whore-  
mongers and Murderers. The Idolaters and  
the Filthy, the Fearful and the Unbeleiving,  
the Hypocrite and the Liars, the Drunkards  
and the Envious, the hinderers of Gods word,  
and the Slanderers of their neighbours, the  
Swearers and the Covetous, the Impeni-  
tent and the Uncharitable shall have their part  
in the lake which burneth with fire and brim-  
stone. And behold I come quickly, and my  
reward is with me to give every man accor-  
ding as his worke shall be.

**I** Jesus have sent mine Angel to testifie unto  
you these things in the Churches. I am the  
root and off-spring of David; and the bright  
morning



*An Office for*

" morning-star. And the Spirit and the Bride  
" say come, and let him that heareth come :  
" and let him that is athirst come, and whoso-  
" ever wil, let him take the water of life freely,

**B**ut first cleanse your hands and purifie your hearts, repent you truly of all your sins past, retaine no affection to any thing that displeases God : Resolve against all sin, strive against all, pray against all, watch against all, and so shall ye be meet partakers of this holy table : But if any of you here present live in any knowne sin of which ye have not truly repented, and which you doe not mean presently and utterly to forsake, In the name of Jesus Christ I pronounce every such person to be unworthy of these holy mysteries, and that he cannot receive them but to his condemnation.

**J**udge therefore your selves brethren that ye be nor judged of the Lord : for it is a fearful thing to fall into the hands of the living God, and who is able to dwell with the everlasting burning :

But if any of you after this severe admonition shall presume to approach these sacred mysteries with an impure and disobedient heart ; let him know that he pollutes the blood of the everlasting Covenant, he eates and

*the Holy Communion.*

and drinke damnation to himselfe, not discerning the Lords Body. I have given you warning, I have discharged my duty.

**A**ll you who truly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a holy life in all godlinesse and sobriety and honesty, draw neer and take these holy mysteries to your comfort; first make your humble confession of sins to God, and meekly beg his pardon for what is past, and his grace for the time to come.

*The Confession to be said by all kneeling.*

**A**lmighty God, we miserable sinners doe humbly confesse, and are truly sorrowfull for our many and great, our innumerable and intolerable crimes of which our consciences doe accuse us by night and by day, and by which we have provoked thy severest wrath and indignation against us. We have broken all thy righteous lawes and commandements by word or by deed, by vaine thoughts or sinfull desires: we have sinn'd against thee in all our relations, in all places and at all times, we can neither reckon their number, nor

24. Office for  
bear their burden, nor suffer thy anger which  
we have deserv'd. But thou O Lord God,  
art merciful and gracious: have mercy upon  
us: Pardon us for all the evils we have done:  
Judge us not for all the good we have omit-  
ted: Take not thy favour from us, but delight  
thou to sanctifie us and save us, and work in us  
to will and to doe of thy good pleasure all  
our duty, that being sanctified by thy Spirit,  
and delivered from our sins, we may serve  
thee in a religious and a holy conversation,  
thorough Jesus Christ our Lord. Amen.

*Then the Minister rising up shall pronounce Absolu-  
tion in the form described at Morning Prayer.*

O Ur Blessed Lord and Savior Jesus the great  
Shepherd and Bishop of our Souls, that  
Lamb of God who taketh away the sins of the  
world, who promised Paradise to the repent-  
ing Thief, and gave pardon to the woman ta-  
ken in Adultery, he pardon and forgive all  
your sins known and unknown.

\*\*\* O Blessed Jesus, in whatsoever thy  
servants as men bearing flesh about them, and  
inhabiting this world, or deceived by the De-  
vil, have sinned, whether in word or deed,  
whether in thought or desire, whether by  
omission or commission, let it be forgiven un-

to

*the Holy Communion.*

to them by thy word and by thy Spirit; and  
for ever preserve thy servants from sinning  
against thee, and from suffering thine eternal  
anger for thy promise sake, and for thy glori-  
ous Names sake, O Blessed Lord and Savi-  
our Jesus. Amen.

*Then all rising up.*

*There shall be made a Collection for the poor by  
the Deacon or Clerk while the Minister reads  
some of these sentences, or makes an exhorta-  
tion to charity and almes.*

**T**O doe good and to distribute forget not:  
for with such sacrifices God is well plea-  
sed. *Hebr. 13. 16.*

Blessed is he that considereth the poor and  
needy: the Lord shall deliver him in the time  
of trouble: The Lord will preserve him and  
keep him alive, and he shall be blessed upon  
the earth, and thou wilt not deliver him into  
the will of his Enemies. The Lord will  
strengthen him upon the bed of languishing:  
thou wilt make all his bed in his sickness. *Psal.*  
*41. 1, 2, 3.*

He which soweth sparingly shall reap spa-  
ringly, and he which soweth bountifully shall  
reap bountifully. Every man according as  
he

he purposeth in his heart, so let him give, not grudgingly or of necessity, for God loveth a cheerful giver. 2 Cor. 9. 6, 7.

Make to your selves friends of the Mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations. Luke 16. 9.

Give almes of such things as ye have, and behold all things are clean unto you. Lu. 11. 41.

Then shall the King say unto them on his right hand, Come ye blessed children of my Father, inherit the kingdome prepared for you from the beginning of the world. For I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; Naked, and ye cloathed me; I was sick and ye visited me; I was in prison and ye came unto me. Math. 25. 34, 35.

Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap. Gal. 6. 6, 7.

If

## the Holy Communion.

If there be none fit to gather: the Minister himself shall gather it. And when he hath done or received it from the hand of him that gathered it, let him in an humble manner present it to God, laying it on the Communion table; secretly and devoutly saying;

**L**ORD accept the oblation and almes of thy people: and remember thy servants for this thing at the day of Judgement.

Then shall follow the address to the H. Mysteries; the people shall come up to the H. Table where it is the custome, or neer it, where it is most fit to communicate: and then,

The Minister shall say,

Let us pray.

**O** God who by thy unspeakable mercy hast sent thy onely begotten Son into the world, that he might bring the wandering sheep into his fold, turn not away from us miserable finners, who worship and invoke thee in these Holy Mysteries. For we doe not approach to thee in our own righteousness, but in the hope and confidence of that glorious mercy by which thou hast sent thy holy Son to redeem miserable and lost Mankind. We humbly

*An Office for*

bly beseech thee to grant that these mysteries which thou hast ordein'd to be ministeries of salvation to us, may not become an occasion of our condemnation, but of pardon of our sins, of the renovation of our souls, of the sanctification and preservation of our bodies, that we may become well pleasing to thee our God, in the obedience of our Lord Jesus, with whom, and with thy holy Spirit, thou reignest over all, one God, Blessed for evermore. Amen.

*Minister.*

Lift up your hearts.

*People.*

We lift them up unto the Lord.

*Minister.*

Let us give thanks unto our Lord God.

*People.*

It is just and right so to doe.

*Minister.*

*the Holy Communion.*

*Minister.*

It is indeed truly just, righteous, and fitting ; to praise and to glorifie, to worship and adore, to give thanks and to magnifie thee the great Maker of all creatures visible and invisible, the treasure of all good, temporal and eternal : The fountain of all life, mortal and immortal : The Lord and God of all things in Heaven and Earth, the great Father of his Servants, the great Master of his Children.

The Heavens and the Heaven of Heavens, and every power therein ; the Sun and the Moon, and all the starres of the sky ; the sea and the earth, the heights above and the depths below ; Jerusalem that is from above, the Congregation celestial, the Church of the first-born written in the Heavens, the spirits of the Prophets and of just men made perfect, the souls of the Apostles and all holy Martyrs, Angels and Arch-angels, Thrones and Dominions, Principalities and Powers, the spirits of Understanding and the spirits of Love, with never ceasing Hymns and perpetual Anthemes cry out Night and Day,

Holy, holy, holy, Lord God of Hosts: Heaven and Earth are full of thy glory. Hosanna. Blessed is he that cometh in the name of the Lord.

*Hosanna in the highest.*

*Here*



*Here beginneth the*

# COMMUNION.

*After a decent pause for short  
Meditation,*

*The Minister shall with a loud voice say,*

**Our Father, &c.**

*And then this Exhortations or Denunciation.*

**L**ET all corruptible flesh be silent, and stand with fear and trembling, and think within it self nothing that is earthly, nothing that is unholy. The King of Kings and the Lord of Lords, Christ our God comes down from Heaven unto us, and gives himself to be meat for the souls of all faithful people.

\* All the glorious companies of Angels behold this and wonder, and love and worship *Jesus*. Every throne and Dominion, the cherubims with many eyes, and the Seraphims with many wings cover their faces before the majesty of his glory; and sing a perpetual song

*the Holy Communion.*

song for ever: Allelujah, Allelujah. Glo-  
be to God on high, and in earth peace, good  
will towards men. Allelujah.

*Then shall follow this Prayer of Consecration,  
to be said by the Minister standing.*

**I.**

**H**Ave mercy upon us, O Heavenly Father,  
according to thy glorious mercies and  
promises, send thy Holy Ghost upon our  
hearts, and let him also descend upon these  
gifts, that by his good, his holy, his glorious  
presence, he may sanctifie and enlighten our  
hearts, and he may blesse and sanctifie these  
gifts.

*That this Bread may become the Holy Body  
of Christ.*

*Amen.*

*And this Chalice may become the life-giving  
Bloud of Christ.*

*Amen.*

That it may become unto us all that par-  
take of it this day, a Blessed instrument  
of Union with Christ, of pardon and  
peace, of health and blessing, of holinesse  
and

*An Office for*  
and life Eternal, through Jesus Christ our  
Lord,  
Amen.

I I.

Holy and blessed art thou O king of Eter-  
nal ages, fountain and giver of all righteous-  
ness.

\* Holy art thou the eternal and onely be-  
gotten son of God, our Lord Jesus Christ,  
Redeemer of the world.

\* Holy art thou O Blessed Spirit that fear-  
chest all things, even the depths and hidden  
things of God.

Thou O God art Almighty: thou art  
Good and gracious, Dreadful and venera-  
ble, Holy and merciful to the work of  
thine own hands.

Thou didst make man according to thine  
image: thou gavest him the riches and  
the rest of Paradise: When he fell and broke  
thy easy Commandement thou didst not de-  
spise his folly, nor leave him in his sin, but  
didst chastise him with thy rod, and restrain  
him by thy law, and instruct him by thy Pro-  
phets, and at last didst send thy Holy Son in-  
to the world that he might renew and repair  
thy broken image.

*The*

*the Holy Communion.*

*The People shall answer,*

Blessed be God,

He coming from heaven and taking our flesh by the power of the Holy Ghost of the Virgin Mary conversed with men, and taught us the way of God, and the dispensation of Eternal life.

*People.*

Holy Jesus ! Blessed be God.

But when for the redemption of us sinners he would suffer death upon the Cross without sin, for us who were nothing but sin and misery, in the night in which he was betrayed, he took bread, he looked up to heaven, he gave thanks, he sanctified it, he brake it and gave it to his Apostles, saying,

(Take eat, \* This is my body which is broken for you. Doe this in remembrance of me.

\* *The Minister at those words shall touch the Bread.*

Likewise after Supper he took the Cup, and when he had given thanks and blessed it, he gave it to them, saying,

K

Drink

*An Office for*

Drink ye all of this, for \* this \* *Here he*  
is my bloud of the new Testa- *must touch*  
ment, which is shed for you and *or handle*  
for many, for the remission of *the Cha-*  
lins. *lice,*

Doe this in remembrance of me.

For as often as ye shall eat this Bread, and  
drink this Cup, ye shall shew forth the Lords  
death till he come.

*The people shall answer,*

Amen.

*Minister.*

We beleeve and we confesse.

*People.*

We declare thy death and confesse thy re-  
surrection.

*Then the Minister kneeling shall say this prayer  
of Oblation.*

I.

**W**E sinners thy unworthy servants in  
remembrance of thy life-giving pas-  
sion,

*the Holy Communion.*

sion, thy Cross and thy pains, thy death and thy burial, thy resurrection from the dead, and thy ascension into Heaven, thy sitting at the right hand of God, making intercession for us, and expecting with fear and trembling thy formidable and glorious return to judge the quick and dead, when thou shalt render to every man according to his works, doe humbly present to thee, O Lord, this present sacrifice of remembrance and thanksgiving, humbly and passionately praying thee not to deal with us according to our sins, nor recompence us after our transgressions; but according to thy abundant mercy, and infinite goodness, to blot out and take away the hand-writing that is against us in the book of remembrances which thou hast written: and that thou wilt give unto us spiritual, celestial, and eternal gifts, which neither eye hath seen, nor ear hath heard, neither hath it entred into the heart of man to understand, which God hath prepared for them that love him, thorough Jesus Christ our Lord. Amen.

*Then shall follow the reception and distribution  
of the Holy Sacrament.*

*An Office for*

and life Eternal, through Jesus Christ our Lord,

Amen.

**I I.**

Holy and blessed art thou O king of Eternal ages, fountain and giver of all righteousness.

\* Holy art thou the eternal and onely begotten son of God, our Lord Jesus Christ, Redeemer of the world.

\* Holy art thou O Blessed Spirit that searchest all things, even the depths and hidden things of God.

Thou O God art Almighty: thou art Good and gracious, Dreadful and venerable, Holy and merciful to the work of thine own hands.

Thou didst make man according to thine image: thou gavest him the riches and the rest of Paradise: When he fell and broke thy easy Commandement thou didst not despise his folly, nor leave him in his sin, but didst chastise him with thy rod, and restrain him by thy law, and instruct him by thy Prophets, and at last didst send thy Holy Son into the world that he might renew and repair thy broken image.

*The*

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*Then shall follow the reception and distribution  
of the Holy Sacrament.*

*An Office for*

*The Minister first receiving, and privately saying this short prayer.*

**O** Blessed Jesus, My Lord and my God, thou art the celestial food and the life of every man that cometh unto thee. I have sinned against heaven and before thee, and am not worthy to partake of these holy Mysteries: but thou art my merciful Saviour: grant that I may religiously, thankfully, and without reproof partake of thy Blessed body and blood for the remission of my sins, and unto life eternal. Amen.

*Then reverently taking in his hand the consecrated bread that he means to eat, let him say,*

**T**HE Body of our Lord Jesus which was broken for me, preserve my body and Soul into everlasting life. Amen.

*Then praying a while privately let him receive the Chalice saying,*

**T**HE Bloud of our Lord Jesus Christ which was shed for the remission of my sins, cleanse my Soul, and preserve it into everlasting life. Amen.

*Then*

## *the Holy Communion.*

*Then let him pray awhile privately, and recommend to God his own personal necessities spiritual and temporal, and the needs of all his Relatives, &c.*

*After that, let him distribute it first to the Clergy that helps to officiate, and after that, to the whole Congregation that offers themselves saying the same words, changing the person.*

*While the Minister of the Mysteries is praying privately; the people may secretly pray thus, or to this purpose.*

**I** Beleeve O God and confess that thou art Christ the Son of the living God, who came into the world to save sinners whereof I am chief. Lord make me this day partaker of thy heavenly Table; for thou dost not give thy secrets to thy enemies, but to the sons of thine own house. Let me never give thee a Judas kifs; I confess thee and thy glories, I invoke thee and thy mercies: I trust upon thee and thy goodness like the thief upon the Cross; Lord remember me in thy kingdome, with the remembrances of an everlasting love.

Lord I am not worthy that thou shouldst come under my roof; but as thou didst

K 3      vouch-

### *An Office for*

safe to lie in a Manger with beasts, and to enter into the house of Simon the leper, nor didst despise the repenting harlot when she kissed thy feet; so vouchsafe to lodge in my soul though it be a place of beastly affections and unreasonable passions; throw them out and dwell there for ever; purifie my soul, accept the sinner, cleanse the leper, so shall I be worthy to partake of this Divine Banquet, Amen.

*When every of the Communicants hath received in both kinds, let the Paten and Chalice (if any of the consecrated Elements remain) be decently covered, and then shall follow these prayers.*

## THE POSTCOMMUNION.

*The Minister and People devoutly kneeling shall say the Lords prayer the people repeating every petition after the Minister.*

Our Father which art in heaven. Hallowed be thy Name. Thy Kingdome come. Thy will be done in earth as it is in Heaven. Give us this day our daily bread. And forgive

*the Holy Communion.*

forgive us our trespasses as we forgive them that trespass against us. And lead us not into temptation. But deliver us from evil. For thine is the Kingdom, the Power and the Glory, for ever and ever. Amen.

*Then the Minister shall pray this prayer for the Catholick Church.*

I.

**R** Eceive O Eternal God this sacrifice for and in behalf of al Christian people whom thou hast redeemed with the blood of thy Son, and purchased as thine own inheritance. From the fountains of mercy, the springs of our Blessed Saviour, let all thy people upon whom the name of Jesus is called, receive confirmation and increase of grace, fruitfulness in good works, and perfect understanding in the way of godliness: Defend O God thy Church and preserve her from all heresy and scandal, from sacrilege and Simony, from covetousness and pride, from factions and schism, from Atheisme and irreligion, from all that persecute the truth, & from all that work wickedness, and let not the gates of hell prevail against her, nor any evil come neer to hurt her.

II. Give

## *An Office for*

### II.

Give thy blessing O God to this Nation ; remember us for good and not for evil ; be reconcil'd unto us in the Son of thy love, and let not thine anger be any longer upon us, nor thy jealousy burn like fire. Send us health and peace, justice and truth, good laws and good government ; an excellent religion undivided, undisturbed ; temperate air, seasonable showers, wholesome dewes, fruitful seasons : Crown the year with goodness, and let the clouds drop fatness, that we may glorify thy name, and confess thy goodness while thou bearest witness to us from heaven, filling our hearts with food and gladness.

### III.

With a propitious eye & a great pity behold the miseries of mankind ; put a speedy period to all our sins and to all our calamities : Hear the sighings of the distressed, the groans of the sick, the prayers of the oppressed, the desires of the poor and needy ; support the weakness of them that languish and faint, ease the pains of them that are in affliction and call to thee for help. Take from the miserable all tediousness of spirit and despair : Pardon all  
the

*the Holy Communion.*

the penitents, reform the vitious, confirme the holy, and let them be holy still; pity the folly of young men, their little reason and great passion, succour the infirmities and temptations of the aged, preserving them that they may not sin towards the end of their lives, for Jesus Christ his sake.

IV.

Admit O Blessed God into the society of our prayers and the benefits of this Eucharist our Fathers and Brethren, our wives and children, our friends and Benefactors, our charges and relatives, all that have desired our prayers and all that need them, all that we have, and all that we have not remembred; thou knowest all their necessities and all their dwellings; their joyes and their sorrows, their hopes and their fears, the number of their sins and the measures of their repentances; O dear God sanctifie them and us, let our portion be in the good things of God, in religion and purity, in the peace of Conscience, and the joyes of the Holy Ghost, in the love of God and of our Neighbours. O gather us to the feet of thy elect when thou wilt, and in what manner thou art pleased: onely let us appear before thee without shame and without sins through the



*An Office for*  
the merits of J E S U S Christ, our most  
mercifull Saviour and Redetmer. Amen.

*Then shall follow the Eucharistical prayers.*

I.

**G**Lory be to thee, O God our Father, who  
hast vouchsafed to make us at this time  
partakers of the Body and Bloud of thy  
holy Son: We offer unto thee O God our  
selves, our souls and bodies, to be a reason-  
able, holy, and living sacrifice unto thee.  
Keep us under the shadow of thy wings  
and defend us from all evil, and conduct us  
by thy Holy Spirit of grace into all good;  
for thou who hast given thy holy Son un-  
to us, how shalt not thou with him give  
us all things else? Blessed be the Name  
of our God for ever and ever. Amen.

II.

Glory be to thee O Christ our King, the  
only begotten Son of God, who wert pleas'd  
to become a sacrifice for our sins, a redem-  
ption from calamity, the Physician and the  
Physick, the life and the health, the meat  
and the drink of our souls; thou by thy  
unspeakable mercy didst descend to the  
weakness of sinful flesh remaining still in  
the

*the Holy Communion.*

the perfect purity of spirit, and hast made us partakers of thy holy Body and Blood: O condemne us not when thou comest to judgement, but keep us ever in thy truth, in thy fear and in thy favour, that we may have our portion in thine inheritance where holiness and purity, where joy and everlasting praises doe dwell for ever and ever. Amen.

III.

Proceeding from glory to glory, we still glorifie thee O Father of Spirits, and pray thee for ever to continue thy goodness towards us. Direct our way aright, establish us in holy purposes, keep us unsportted in thy faith, let the enemy have no part in us, but conforme us for ever to the likeness of thy holy Sonne; lead us on to the perfect adoption of our Souls and to the redemption of our bodies from corruption, and fill our hearts and tongues with everlasting praises of thy name thorough Jesus Christ our Lord. Amen.

*The Blessing.*

The peace of God which passeth all understanding keep your hearts and minds in  
the

An Office for the

the knowledge and love of God and of his  
Sonne Jesus Christ our Lord, and the bless-  
sing of God Almighty, Father, Son and  
Holy Spirit, be upon you and abide with  
you, and be your portion for ever and ever.  
**Amen.**

The end of the Communion Office.

A form of Administration  
of the  
Holy Sacrament  
Of BAPTISME.

L

A form of Absolution

of the

Holy Sacrament

OF BAPTISM

# A FORM OF Administraction of the Holy Sacrament OF BAPTISME.

*Pure water being provided and put into the Fount, or into a Lavatory of silver, or some other clean vessell, fit and decent for this sacred action; the Minister being vested in an Ecclesiastical habit shall begin with this exhortation.*

Dearly beloved Brethren,



Enasomuch as from our first parents we derive nothing but flesh and corruption, and that flesh and bloud cannot inherit the kingdom of heaven; it is necessary that every man who is reckoned in Adam should be also reckoned in Christ, that every one who is born of the flesh, be also born again, and born of the spirit, that every son of man by nature may become the son of God by Adoption, be incorporated into Christ, intitled to the promises and become heir of heaven by grace and faith in Jesus Christ, and that this cannot be done but by being admitted to the Covenant of grace in Baptisme, our Bles-

## An Office for

"sed Saviour, saying, that except a man be born  
 "again of water and of the Spirit he cannot enter  
 "into the kingdom of God; let us humbly and  
 "devoutly pray unto God in the name of our Lord  
 "Jesus Christ that he will be pleased to send down his  
 "holy Spirit upon these waters of Baptisme; that  
 "they may become to this in-  
 "fant [\* all that shall be wash-  
 "ed in them] a laver of rege-  
 "neration, and a well of water  
 "springing up to life eternal:  
 "and that this infant may be  
 "admitted to the Covenant  
 "of grace and pardon, of mer-  
 "cy and holiness, receiving  
 "from grace, what by nature  
 "he cannot have, that being baptised in water to the  
 "remission of sins, he may all his life walk in this Co-  
 "venant of grace and holiness, as a lively member of  
 "the holy Church which is the mysticall body of  
 "Christ our Head.

*\* If the place be popu-  
 lous and Baptismes fre-  
 quent, and this water be  
 kept (as it is usual in  
 most Churches both of  
 East and West: ) then  
 that clause within the  
 Columns may be used,  
 else not.*

*Let us Pray.*

**O** Almighty and Eternal God, Father of  
 Men and Angels, Lord of heaven and  
 earth, whose spirit moving upon the waters at  
 the beginning of the world produced every  
 living and every moving creature; thou by  
 the flood of waters did wash away the iniqui-  
 ty

## *Administration of Baptisme.*

ry of the old world, and by preserving to thy self a generation of holy persons whom thou didst bring up from those waters didst consign to us a type of regeneration; Look O Lord graciously upon the face of thy Church, and multiply in her thy regenerations, and the new births of thy Spirit. With the abundance of thy grace make thy holy city to rejoice, and still open this holy fountain of Baptisme for the reformation and sanctification of all the nations of the world, that thy blessed Spirit sanctifying these waters, a new and heavenly off-spring may hence arise, full of health and light; that humane nature, which was made after thy own image, being reformed and restored to the honour of its first beginning, may be cleansed from all the impure adherencies of sin, preserved from the Dominion of it, and rescued from all its sad effects, that what shall be so born in the wombe of the Church, may dwell in the house of God, and Reign with thee for ever in the inheritance of our Blessed Lord and Saviour Jesus. Amen.

### **II.**

**O**UR Blessed Lord and Saviour Jesus who was baptized of John in Jordan, who walked upon the waters, who converted water into wine, who out of his precious side  
M shed



shed forth blood and water, the two Sacraments of life, unto his holy Church, and commanded his disciples to teach all nations, baptizing them with water in the Name of the Father, of the Son, and of the Holy Ghost: he bleſſe and ſanctifie by his holy Spirit this water, that it may be instrumental and effective of grace, of pardon and ſanctification: Hear us O moſt gracious God that whoever ſhall be baptized in this water may be renewed by thy grace, juſtified by thy mercy, ſanctified by thy Spirit, preſerved by thy providence and guided by thy word, that in this water ſpringing from the Paradife of God the Souls [or Souls] preſented unto thee may be cleaned and purified, and that there may be added to thy Church daily ſuch as ſhall be ſaved in the day of thy glorious appearing, O Bleſſed Lord and Saviour Jeſus. Amen.

*Then the Miniſter and People ariſing from their knees the following Goſpel ſhall be read.*

Hear the words of the holy Goſpel written by S. Matthew in the third chapter, &c.

*Verſe 13. to verſe 17. incluſively.*

“Then cometh Jeſus from Galilee to Jordan unto John to be baptized of him.”

“\* But

## *Administration of Baptisme.*

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clean-  
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saved  
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\* But John forbad him, saying, I have need  
to be baptized of thee and comcest thou to  
me? And Jesus answering said unto him,  
Suffer it to be so now; for thus it becom-  
meth us to fulfill all righteousness. Then  
he suffered him. And Jesus when he was  
baptized went up straitway out of the wa-  
ter, and loe the heavens were opened unto  
him, and he saw the Spirit of God descend-  
ing like a Dove and lighting upon him.  
And loe a voice from heaven saying, This  
is my beloved Son in whom I am well plea-  
sed.

Hear likewise what S. Mark writeth in  
his tenth chapter.

*Verse 13. & 17. exclusively.*

THE Jews] brought children [to Christ]  
that he should touch them, and his Di-  
sciples rebuked those that brought them.  
\* But when Jesus saw it he was much dis-  
pleased and said unto them, Suffer the lit-  
tle children to come unto me and forbid  
them not, for of such is the kingdome of  
God. Verily I say unto you, whosoever  
shall not receive the kingdome of God as  
a little child he shall not enter therein.  
\* And he took them up in his armes, put  
his hands upon them and blessed them.

## An Office for the

“ Friends in these Gospels you see the actions  
 “ and hear the words of our Blessed Saviour,  
 “ how he commanded little children to be brought  
 “ unto him, how he rebuked those that would have  
 “ kept them away, how readily he blessed them,  
 “ how kindly he embraced them, how he pronounced  
 “ them capable of, and entitled to the kingdome of  
 “ God : how he commanded us to receive the king-  
 “ dome as infants received it, and affirmed that we  
 “ can no way receive it but by being like them : you  
 “ know also that although Christ commanded them  
 “ to be brought unto him, there is no ordinary and  
 “ appointed way for Infants to come to Christ, and  
 “ no way possible for them to be brought to Christ  
 “ but by this new birth and regeneration in the laver  
 “ of Baptisme : you see also by the example and  
 “ words of our Blessed Lord himself, that even the  
 “ most innocent persons ought to be baptized. For he  
 “ himself who knew no sin, was yet baptized in the  
 “ Baptisme of Repentance, and so to doe was the ful-  
 “ filling of righteousness ; we may therefore easily  
 “ perceive that the innocence of infants and their  
 “ freedom from actual sin cannot excuse them from  
 “ Baptisme : and if we remember that although  
 “ our Blessed Saviour required faith of them who  
 “ came to be healed of their diseases, yet by the  
 Matt. 8. 13. & “ \* faith of others who came in behal  
 Matth. 9. 28. “ of such as could not be brought o  
 John 4. 50. “ could not come, the sick person was  
 Mark. 9. 23. “ healed : we are sufficiently instructed  
 “ that although Infants have no more actual faith then  
 “ they have actual sin, yet the faith of others can be  
 “ is by the usual and revealed method of the divine  
 “ mercy as well imputed to them to the purposes of  
 “ grace

## Administration of Baptisme.

grace and life, as the sin of Adam can be imputed  
 to the purposes of death, that as in Adam all die  
 so in Christ all should be made alive: we may there-  
 fore from these certain evidences conclude that God  
 alloweth in you this obedience and charity in bring-  
 ing this child to Christ, to receive all bless-  
 ings of which he is capable a title, to the promises  
 and adoption to be thy child of God, a sanctifica-  
 tion by the Spirit, a designation to the service of  
 Christ, and putting him into the order of eternal  
 life. Therefore [as cir- *All this may be omitted*  
*between the Columns, ac-*  
*cording to the discretion of*  
*him that ministers.*  
 cumcision was the seal of  
 the righteousness of faith,  
 and yet ministered to in-  
 fants, eight daies old, and  
 commanded so severely, that God said the uncir-  
 cumcised child whose flesh is not circumcised, that  
 soul shall be cut off from his people: so Baptisme  
 which is now the seal of the same  
 faith and the same righteousness, and  
 a figure like unto the former is to be  
 administered to infants although they  
 have no more actual faith then the children of the  
 Israelites had; our Blessed Saviour having made  
 Baptisme as necessary in the new Testament as Cir-  
 cumcision in the Old. For because little children  
 can receive the kingdome of God, and in infants  
 there is no incapacity of receiving the mercies of  
 God, the adoption to be children of God, a title  
 to the promises, the covenant of repentance and a  
 right to pardon; whosoever shall deny to baptize  
 infants when he is justly required, is sacrilegious and  
 uncharitable. Since therefore the Church of God  
 hath so great, so cleer so, indubitable a warrant to  
 baptize infants, and therefore did alwaies practice

*An Office for the*

& it, let us humbly and charitably give thanks to God  
for his great mercies unto us all, and with meekness  
and love recommend this child to the grace of God.

*Let us pray,*

**O** Almighty and eternal God who hast redeemed us from sin and shame, from the gates of hell and the sting of death, and from ignorance and darkness by thy holy Son, who is that light which lightneth every man that cometh into the world, we praise and glorify thy name that thou hast called us to the knowledge of thy will, and the love of thy name, and the service of thy majesty which is perfect freedom, the freedom of the sons of God.

*II.*

As thou hast dealt graciously with us so deal with this infant whom we humbly bring and offer to our blessed Saviour Jesus, that he should receive him and blesse him with the blessings of an everlasting love. Receive him O most gracious Lord, who is thy child by creation, make him thine also by adoption in to thy covenant of grace and favour: let him be consigned with thy Sacrament, be admitted into Christs kingdome, enter into his warfare

## *Administration of Baptisme.*

warfare, beleewe his doctrine, labour and hope for his promises, that this child witnessing here a good confession, may have his understanding for ever brought unto the obedience, his affections to the love, and all his faculties to the service of Christ; and after he hath served thee in his generation he may receive his part and portion in thy glory thorough Jesus Christ our Lord.

*Then arising from their knees the Minister shall say unto the Godfathers and Godmothers as followeth.*

“ **W** Elbeloved friends, you have brought this child to be presented unto Christ as a servant of his laws and a Disciple of his doctrine, ye have prayed that God would receive him and give him a portion in the Gospel and kingdome of his Son; ye have heard what promises God hath made on his part, and ye beleewe and know all *his words* are yea, and Amen, and not one rittle of them shall pass unaccomplished; now therefore because it is a Covenant of grace and favour on Gods part and of faith and obedience on ours, though God prevents us with his grace, and begins to doe for us before we can doe any thing to him, yet you, under whose power this child is, and by whose faith and charity this child comes to Christ in holy Baptisme, must also on his [or her] behalf promise that he will forsake the devil and all his wicked works, that he will faithfully beleewe Christs holy Gospel, and dutifully keep all Christs Commandements.

*Minister.*

And dost thou believe in the holy Ghost, the Comforter, the Communion of Saints, the remission of sins, the resurrection of the dead?

*Minister.*

Dost thou abjure and renounce and promise to forsake the Devil and all his wicked works, not to listen to his temptations, not to be led by the flesh, by the vain powers of the world, by carnal or covetous desires, but thou wilt be the servant of the Lord Jesus?

*Answer.*

I forsake them all and will be a servant of Jesus.

*Minister.*

Dost thou believe in God the Father Almighty maker of Heaven and Earth? And in Jesus Christ his onely begotten Son our Lord? And that he was conceived by the holy Ghost, borne of the Virgin Mary, that he suffered under Pontius Pilate, was crucified, dead, and buried, that he went down into hell, and also did rise againe the third day, that he ascended into Heaven, and sitteth at the right hand of God the Father Almighty, and from thence he shall come again at the end of the world to judge the quicke and the dead.

## *Administration of Baptisme.*

dead? And dost thou believe in the holy Ghost, the Catholick Church, the Communion of Saints, the remission of sins, the resurrection of the flesh, and everlasting life after death?

*Answer.*

All this I will profess and stedfastly beleve.

*Minister.*

Wilt thou be baptized into this faith,

*Answer.*

That is my desire.

*Let us Pray.*

**O** Almighty God, who hast given the promise of thy Spirit to us and to our children, even to as many as the Lord our God shall call; Give thy holy Spirit to this infant that the evil spirits of darkness may not take thy portion from thee, nor hurt the body, nor deceive the understanding, nor corrupt the will, nor tempt the affections of this infant: but that thy Spirit who bloweth where it



*An Office for the*

it listeth, & no man knows whence he cometh nor whether he goeth, may be in this child as the seed of God springing up to life eternal, that the kingdom of God which is within, and commeth not with observation, may early rule and conduct this infant, prevent the folly of his childhood from growing up to sins in his youth, and may work strongly in him when his weakness, his ignorances and temptations are most powerful to prevail upon him; that from his cradle to his grave he may be guided by the Spirit of God in the paths of the divine Commandements. Admit him O God into the bosome of the Church, into the armes of thy mercy, into a right of the promises, into the service of Christ, into the Communion of Saints; and give him power to become the Son of God, that being buried with Christ in Baptisme, he may also rise with him thorough the faith of the operation of God thorough the same our Blessed Lord and Saviour Jesus Christ. Amen.

*Then the Minister of the Sacrament shall take the child in his armes and ask the Name.*

*Then*

## Administration of Baptisme.

*Then naming the child aloud he shall dip the head or face or body of the child in the water, saying,*

**N.** I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost.

*Dipping the head at the naming of the holy Trinity.*

*If the child be weak, or any other great Cause intervene, it may suffice instead of dipping to sprinkle water on the face, using the same form of words.*

*Then shall the priest make the sign of the Cross upon the child's forehead, saying,*

“**W**E sign this child with the sign of the Cross, and enroll him a Soldier under the banner of Christ to signifie, and a ceremony to represent, that the duty of this and all baptized persons is manfully to fight under the banner of Christ against the flesh, the world, and the Divil, all the daies of their life: and by the power which Christ our Blessed Lord who hath the key of Da-  
“ vid

*An Office for the*

“vid hath given unto me, I admit this child  
“into the Communion of Saines, into the  
“bosome of the visible Church, the king-  
“dome of Grace, and the title to the promi-  
“ses Evangelical, and the hopes of glory.

**O**ur Blessed Lord and Saviour Jesus  
who when he had overcome the  
sharpness of death did open the kingdom  
of heaven to all beleevers, and gave unto  
his Church the keyes of the kingdome,  
that his ministers might let into it all  
that come to him, he of his infinite good-  
ness and truth, make good his gracious  
promises upon this infant, that what we  
doe on earth according to his will, he  
may confirme in heaven by his spirit and  
by his word, to the glory of the blessed  
and undivided Trintey, God the Father,  
Son, and Holy Ghost. Amen.

*Then shall the Minister adde this Invitation.*

**S**EEing now (dearly Beloved) that this infant  
hath received holy Baptisme, and is wash-  
ed in the laver of regeneration, admitted in-  
to the bosome of the Church, into the  
Covenant of faith and repentance, pardon  
and holiness; let us give thanks to God for  
these

## *Administration of Baptisme.*

these graces, and pray that this child may lead his life according to the present undertaking.

**W**E give thee thanks and praise O heavenly and most gracious Father, that it hath pleased thee to call this child to thy holy Baptism, to renew him with thy holy Spirit, to admit him into the Church, to adopt him for thy child, and to receive him unto the profession of thy faith: and we humbly beseech thee to grant unto him thy grace to accompany him all the daies of his life, that he may hold fast the profession of his faith, making his calling and election sure, that his body being washed in pure water, and he tasting of the heavenly gift, being made partaker of the holy Ghost, and sprinkled in his heart from an evil Conscience, he may follow thee in the regeneration, and after the end of this life he may for ever be with them who have washed their robes and made them white in the blood of the Lamb. Grant this, O God our Father thorough Jesus Christ our Blessed Saviour and Redeemer.

**II.**

O most holy, most gracious Saviour Jesus who lovest thy Church, and hast given thy self for it, that thou mayest sanctifie and cleanse it with the washing of water in the word; do thou with thy holy Spirit enlighten, and with thy word instruct the understanding of this child that he may live by faith, and may receive the secrets of thy kingdome, and know thy will, and obey thy laws, and promote thy glory.

**III.**

O God be thou his Father for ever, Christ his elder Brother and his Lord; the Church his Mother, let the body of Christ be his food, the bloud of Christ his drink, and the Spirit the earnest of his inheritance. Let faith be his learning, Religion his imployment, his whole life be spiritual, heaven the object of his hopes, and the end of his labours; let him be thy servant in the kingdome of grace, and thy Son in the kingdome of glory thorough Jesus Christ our Lord. Amen.

*Then shall the priest adde this blessing.*

O Ur Blessed Lord God, the Father of men and Angels, who hath sent forth his Angels

*Administration of Baptisme.*

Angels ministers, appointing them to minister to the good of them who shall be heirs of salvation, he of his mercy and goodness send his Holy Angel to be the Guardian of this child, and keep him from the danger and violence of fire and water, of falls and sad accidents, from evil tongues, and evil eyes, from witchcraft and all impressions of the spirits of darkness, from Convulsions and Rickets, from madness and stupidity, from folly and evil principles, from bad examples and from evil teachers, from crookedness and deformity, from the mutilation of a member or the loss of sense, from being useles and unprofitable, from being impious, harsh natur'd and unreasonable; and make him a wise, useful, and a holy person, belov'd of men, and belov'd of God, thorough Jesus Christ our Lord.

Amen.

Amen.

**Y**OU the Godfathers and Godmother of the child as you have done this charity to the infant to bring him to Holy Baptisme, so you must be sure to continue your care over him till he be instructed in his duty, taught what vow he hath made by you, and how he shall perform it: To this purpose you shall take care that he may learn the Lords prayer,

*An Office for the*

prayer, the Apostles Creed, and the Commandments of our Lord, that he may know how to pray, what to beleieve, and what to practise, and when he is in all these things competently instructed, neglect not any opportunity of bringing him to the Bishop that he by imposition of hands and invocation of the holy Spirit of God may procure blessing and spiritual strength to this child. Which duty when you have done you are discharged of this trust, and from the mercies of God may humbly hope for the reward of your charity.

So ends the office of Baptisme.

...the Apostle's Creed, and the Comman-  
dments of our Lord, that he may know how  
to pray, what to believe, and what to practise.  
And where he is in all these things completely  
instructed, neglected, and opportunity of  
bringing him to the things that he by in-  
struction of God and His Word is bound to  
do, and to do with a good heart, which duty when  
you have done you are discharged of this  
task, and from the mercy of God may have  
fully hope for the reward of your charity.

THE

# DEVOTIONS

and

## PROPER OFFICES

for W O M E N.

N



# An office for late Childbirth

Almighty Father of Men and  
 Angels, in whose hands are  
 the keys of life and death,  
 of the womb and of the grave,  
 look down at this time in great  
 mercy and gentleness, compassion upon thy ser-  
 vant. Thou hast O God upon the weakness  
 of mankind fixed the sharpest decree of pain-  
 ful childbirth: but to thee I trust to magni-  
 fy thy mercies and thy power, that thy  
 strength may be seen in our weakness: to let  
 it be O God unto thy handmaid, let thy loving  
 kindness be her confidence and her rest, her  
 hope and her security, now and in the hour of  
 her travail.



Lord I pray thy holy Angels be pre-  
 sent with thy servant in their holy and chari-  
 table ministrations about her person: it is a  
 great thing that we request: but we beseech

# An office for safe Childbirth.

## I.



Almighty Father of Men and Angels; in whose hands are the keyes of life and death; of the womb and of the grave, look down at this time in great mercy and gentlest compassion upon thy servant. Thou hast O God upon the weakest of mankind fixed the sharpest decree of painful childbirth: but so thou lovest to magnifie thy mercies and thy power, that thy strength may be seen in our weakness: so let it be O God unto thy handmaid, let thy loving kindness be her confidence and her rest, her hope and her security, now and in the hour of her travail.

## II.

**L**ORD let thy holy Angels be present with thy servant in their holy and charitable ministeries about her person; it is a great thing that we require; but we beg it

N 2

of

### *An Office for*

of the great King of Heaven and Earth, the Lord of Angels, who hath promised that his Angels shall stand in circuit round about them that fear the Lord: Look O Lord upon her fear, it is humble, but it is trembling: look upon her love, and make it what it is not yet: doe thou sanctifie her fear of thee, and change it into obedience, and carefulness of duty; increase her love of thee, and make it to be pure and perfect, operative and buisie, zealous and obedient: make it to grow up to the perfections of a Christian, and pass unto the beauties of holyness; so shall thy servant feel thy daily mercies, and no evil shall come neer to hurt her.

### III.

**G**Racious Father give thy servant leave to rely upon thy glorious promises: thou hast commanded us to call upon thee in our trouble, and hast promised to deliver us: O look upon thy handmaid, leave her not nor forsake her, for trouble is hard at hand, and there is none that can help or deliver, but onely thou O God. In thee O Lord doe we trust, let thy servants never be confounded. Be pleased O Lord to give thy servant patience, and dereliction of her own desires, perfect resignation of her own will, and a conformity

### *safe Child-birth.*

formity to thine; that she may with joy receive the blessing which thou wilt choose for her; and which we humbly beg of thee, even that she may have a holy, a healthful, a joyful and a safe deliverance of her burden: Lord keep her from all sad accidents and evil contingencies, from violent pains and passions, from all undecency of Comportment and unquietness of Spirit, from impatience and despair, from doing any thing that is criminal, or feeling any thing that is intolerable.

### IV.

O Lord my God give thy servants leave to pray to thee in behalf of this thy hand-maid, that thou wilt not cut her off in the midst of her daies, nor forsake her when her strength faileth: but spare her O God, not for any purposes of vanity, or the satisfaction of any impotent or secular desires, but that she may live to serve thee, to redeem her time mispent in folly, to get victory over temptations, and perfect dominion over her passions, to grow great in religion, and of an excellent charity and devotion, O spare her a little that she may recover her strength, before she goes hence and be no more seen: so shall thy servant rejoice in thy mercies, and speak of thy loving kindness in the Church

*An Office for*

of thy redeemed ones; and will spend her daies in holiness and zealous pursuances of religion. Remove her sinnes far from her as the East is from the west; for thou didst send thy most holy Son to die for us, and redeem us from all the powers of sin and hell: thou knowest whereof we were made, and rememberest that we are but dust: O doe not visit her sins upon her by a hasty death; but manifest thy mercies and thy pardon by giving her a mighty grace, that she may live a holy life; and be pleas'd to grant this also that those impreses of pious resolutions and religious purposes of fear and love, of hope and desire, which thy grace in the circumstances of her present condition makes upon her, may abide in her soul for ever; and in the daies of ease and safety may be as operative and productive of holiness, as now they are of a hearty prayer and passionate desires for thy mercies upon her in a safe and blessed child-birth.

V.

**L**ORD bless her child, grant it may be born with a right shape and a perfect body, with a comely countenance and streight limbs, with intire senses and expedite faculties, with an excellent power of understanding and sweet disposi-

### *Safe Child-birth.*

dispositions, and let thy holy Spirit of grace conduct it to the Sacrament of Baptisme, and in safety and holiness from the Cradle to the grave. Grant this O Eternal God for his sake who was born of a holy maid, and suffered the infirmities of nature, and dyed for our sins, and rose again for our Justification, even our Lord, and Saviour Jesus Christ. Amen.

### *An Office of Publick Thanksgiving for Women after their delivery from Child-birth; [or any great sickness, or calamity, or fear.]*

*At the end of the morning prayer immediately before the blessing, the woman presenting herself before God on her knees in some convenient place near to him that ministers, begin with this exhortation.*

“**F**Orasmuch as it hath pleased Almighty God who hath commanded us when we are afflicted to pray, and hath promised to be with us in trouble, and hath made good his truth and mercy unto you in standing at your right hand in the day of your sorrow and danger, giving you safe deliverance

“ [and

## Thanksgiving for Women

of a living and helpful \* *Thine is to be praised, O  
 " child \* Thou shalt therefore <sup>granted according to the</sup>  
 " return to him the sacrifice <sup>in all circumstances</sup>  
 " of a thankful and joyful  
 " heart in an humble acknowledgement of the divine  
 " mercies and goodness unto you in this great deli-  
 " verance [from the pain and peril of  
 " Childbirth.] *On these and any other instance in  
 " which the Minister is required to give thanks**

### The Psalm or Hymn of Thanksgiving.

\* **T**H E Lord is my Shepheard, I shall not  
 want; he maketh me lie down in green  
 pastures, he leadeth me besides the still wa-  
 ters.

¶ He restoreth my Soul, he leadeth me in  
 the paths of righteousness for his names sake.

\* Yea though I walk through the valley  
 of the shadow of death I will fear no evils  
 for thou art with me; thy rod and thy staff  
 they comfort me.

¶ I will declare thy name unto my Bre-  
 thren: in the midst of the Congregation will  
 I praise thee.

\* Ye that fear the Lord praise him, for he  
 hath not despised nor abhorred the affliction  
 of the afflicted, neither hath he hid his face  
 from him, but when he cryed unto him he  
 heard.

¶ O Lord my God I cryed unto thee and  
 thou hast healed me.

\* O

\* O Lord thou hast brought up my Soul  
from the grave; thou hast kept me alive that  
I should not go down to the pit.

\* Sing unto the Lord O ye Saints of his,  
and give thanks at the remembrance of his  
holiness.

\* For his anger endureth but for a moment;  
in his favour is life: weeping may endure for  
a night, but joy cometh in the morning.

\* I cried unto thee O Lord: unto the  
Lord I made my supplication.

\* What profit is there in my blood, when  
I go down into the pit? shall the dust praise  
thee? shall it declare thy truth?

\* Hear O Lord and have mercy upon me:  
Lord be thou my helper.

\* Thou hast turned for me my mourning  
into dancing: thou hast put off my sackcloth  
and girded me with gladness.

\* To the end that my glory may sing  
praise unto thee and not be silent: O Lord  
my God I will give thanks to thee for ever.

*Glory be to the Father, &c.*

*As it was in the beginning &c.*

*Or*

*Or*



## Thanksgiving for Women

Or else say the [Te Deum.]

**W**E praise thee, O God, we knowledge thee to be the Lord.

¶ All the earth doth worship thee: the Father everlasting.

To thee all Angels cry aloud: the heavens and all the powers therein.

¶ To thee Cherubim, and Seraphim, continually do cry,

\* Holy, holy, holy, Lord God of Sabaoth,

¶ Heaven and earth are full of the majesty of thy glory.

\* The glorious company of the Apostles praise thee.

¶ The goodly fellowship of the Prophets praise thee.

\* The noble armie of Martyrs praise thee.

¶ The holy Church throughout all the world doth acknowledge thee:

\* The Father, of an infinite majesty.

¶ Thy honourable, true, and onely Son.

\* Also the holy Ghost, the Comforter.

¶ Thou art the King of glory, O Christ.

\* Thou art the everlasting Son, of the Father

¶ When thou tookest upon thee to deliver man: thou didst not abhorre the Virgins womb.

\* When thou haddest overcome the sharpness

ness of death: thou didst open the kingdome  
of heaven to all beleivers.

\* Thou fittest at the right hand of God: in  
the glory of the Father.

¶ We beleieve that thou shalt come to be  
our judge.

\* We therefore pray thee help thy servants:  
whom thou hast redeemed with thy precious  
bloud.

¶ Make them to be numbred with thy  
Saints in glory everlasting.

\* O Lord save thy people, and blees thine  
herirage.

¶ Govern them: and lift them up for ever.  
Day by day we magnifie thee.

¶ And we worship thy name: ever world  
without end.

\* Vouchsafe, O Lord, to keep us this day  
without sin.

¶ O Lord have mercy upon us: have mercy  
upon us.

\* O Lord let thy mercy lighten upon us: as  
our trust is in thee.

¶ O Lord in thee have I trusted: let me ne-  
ver be confounded.

*Minister.*

## Thanksgiving for Women

*Minister.*

**The Lord be with you.**

*Answer.*

**And with thy Spirit.**

*Let us pray.*

**O** Most merciful Saviour and Redeemer Jesus, who wert born of a pure and holy maid, who hast felt the calamities of Mankind, and knowest how to pity our infirmities, and rejoicest in doing and shewing mercy to all that need and to all that call to thee for succour, we give thee thanks and praise that thou hast heard the prayers and considered the cries, and releevd the necessities of this thy servant, and kept her life from the grave, still continuing to her a portion in the land of the living, and opportunities of serving thee. **O** be pleased to continue and increase and to sanctifie thy mercies to thy servant; pardon all her sins, pity her infirmities, enable her duty, keep her from all evil by thy blessed providence, let her portion be in the things of God and of Religion, in the light of thy countenance, and the service of thy Majesty; that she

*after Childbirth*

the walking humbly and devoutly before thee;  
piously and dutifully to her Relatives, doing  
justice, and giving good example to those with  
whom she shall converse, may find the rewards  
of holiness, and the eternal mercies of God  
in the day of thy glorious appearing, O  
Blessed Saviour and Redeemer Jesus. Amen.

*Then shall be added this form of blessing.*

**T**HE Lord bless you and keep you: The  
Lord make his face to shine upon you and  
be gracious unto you. The Lord lift up the  
light of his Countenance upon you and give  
you peace.

The blessing of God Almighty, the Father,  
Son, and Holy Ghost, be amongst you, and  
abide with you, and be your portion for ever  
and ever. Amen.

A Prayer for Women

A Prayer to be said immediately after the Womans delivery, either by the Priest or by any other in attendance.

○ Almighty Lord and Father, who healest every sickness and every disease, and art ever gracious and alwaies present to the prayers of them who in the day of trouble call upon thy holy Name, thou hast given delivery to this thy servant [and made her the mother of a living child] I still be pleased to continue and renew thy loving kindness unto her, keep her from all violent accidents and intolerable pains, from colds and feavers, defend her by the custody of thy holy Angels of light, from all impresses of the powers of darkness: give her rest and sleep, a quiet spirit, and an easie body, Confidence in thee and a daily sense of thy mercies; a speedy restitution of health and strength, and a thankful heart to praise thee in the Congregation of Saints, and to serve thee with an increasing and a persevering duty all the daies of her life, thorough Jesus Christ our Lord Amen.

To the Spirit of the Father and the Son:  
Be all honour and glory, praise and  
thanksgiving, love and obedience,  
now and for evermore. Amen.

Then

*Then if there be time and fitted circumstances  
adde this prayer for the Child.*

O Eternal God who hast promised to be a Father to a thousand generations of them that love and fear thee; be pleased to bless this child who is newly come into a sad and most sinful world. O God preserve his life, and give him the grace and Sacrament of Baptismal regeneration: doe thou receive him and enable him to receive thee, that he may have power to become the child of God; keep him [for her] from the spirits that walk at noon, and from the evil Spirits of the night, from all charms and enchantments, from suddain death and violent accidents: give unto him a gracious heart and an excellent understanding, a ready and unloosed tongue, a healthful and a useful body and a wise soul, that he may serve thee and advance thy glory in this world, and may increase the number of thy Saints and servants in the kingdome of our Lord Jesus.

Amen,

To God the Father of our Lord Jesus;

To the eternal son of God, the son of man:

To the Spirit of the Father and the Son;

Be all honour and glory, praise and thanksgiving, love and obedience, now and for evermore. Amen.

A

A Prayer for a

A prayer to be said by a new married wife en-  
tring into a family.

O Eternal God the Father of wisdom and  
mercy, thou hast been my guide and my  
defence all my daies, thou didst take me from  
my mothers womb, and didst conduct me thro-  
rough the varieties of my life with much mer-  
cy and the issues of a loving and wise provi-  
dence: I bless thy name O Lord for all thy  
dispensations, thou hast done all things with  
infinite goodness and infinite wisdom: thou  
hast kept me from the effects of thy wrath  
and the evils of my own infirmities: thou  
didst defend me from evils by the guard of  
Angels, and didst lead me into good by the  
conduct of thy holy Spirit: Thou hast al-  
waies heard my prayer, ever being more ready  
to bless me then I to ask it: thou hast said un-  
to me, *I will never leave thee nor forsake thee*,  
be therefore graciously pleased to hear the  
prayer of thy hand-maid, that I may have the  
aids of an excellent providence and a mighty  
grace to doe my duty in all my relations, in  
all varieties and changes of the world, until  
my great change shall come.

II.

**G**ive thy blessing to thy servant my dear husband, give him a long life and a confirmed health; encircle him with blessings, adorne him with thy grace, nourish him with content, refresh him with a perpetual succession of comforts, let the light of thy Countenance be upon him in all his actions and the accidents of his life, and grant that he may still more and more increase in the love and fear of thy holy name, that despising the things of this world he may hunger and thirst after the things of God and of religion, and may have his portion in the gathering together of the Saints in the kingdome of grace and glory.

III.

**B**less me, even me, O my Father, and grant that I may in all things doe my duty to thee my God: give me a perfect command over all my passions and affections, that they bring subject to my will, and my will guided by reason, and my reason by religion, I may never suffer any undecency or violent transport, but may pass thorough all the accidents of my life with meekness and a sober spirit, with patience and charity,

O

with



*An Office for*

with prudence and holiness. O be pleased to give thy servant a right judgement in all things, that I may not be amazed at trifles nor discomposed by every contrariety of accidents, nor passionate for the things of the world, nor discontent if thou shouldest smite me: but that I may with an even and a quiet spirit doe my duty, and comply with every variety of thy providence, and obey my husband, and be amiable in his eyes, and useful and careful for his children: ever desiring to approve my self to thee in a holy and hearty obedience, in piety and devotion, in patience and humility, in chastity and purity, in all holiness of conversation: and doe thou give thy holy and blessed Spirit to guide and teach me all my daies, that I may overcome all my infirmities, and comply with and bear the infirmities of others, and charitably pardon their errors, and fairly expound their actions, and wisely perceive their intentions, and with a Christian ingenuity deport myself in all things, giving offence to none but doing good to all I can; that I may receive pardon from thee for all my sins, and pity for all my infirmities, and thy blessing upon all my actions, and a sanctification of all my intentions, and when my life is done I may have the peace of God, and the testimony of a holy Conscience to accompany me to

my

*childlesse women.*

my grave, and to consign me to a holy and a blessed resurrection, to partake of the inheritance which thou hast provided for thy saints and servants. Grant this for Jesus Christ his sake our dearest Lord and Saviour. Amen,

*For a fruitful womb.*

I.

O Most gracious and eternal, God Father and Lord of all the creatures, thou didst sanctifie marriage in the state of Innocence, in the dwellings of paradise, & didst design it for the production of mankind, and didst give it as one of the first blessings of mankind. O be pleased to look upon thy handmaid who waits for thy mercy, and humbly begs of thy infinite goodness to make me partaker of that blessing which thou didst design to all the sons and daughters of Adam: thou O God hast the keyes of heaven and hell, of rain and providence, of the womb and the grave: O let not thy servant feel the curse of dry breasts and a barren womb, but make me a joyfull Mother of children, that thy handmaid may serve thee in increasing the number of thy redeemed ones, and may minister blessings to this family into which thou hast adopt-

*An Office for*

ed me, and may bring comfort to my dear husband, whom doe thou bless, and love, and sanctifie for ever.

II.

O God I confess I am unworthy of this or any other favour; I am less then the least of thy mercies, yet our weakness and unworthiness cannot be the measures of thy mercy: thou art good and gracious, infinitely gracious, essentially good, and delightest in shewing mercy to them that call upon thee, & put their trust in thee: O dear God I remember that thou didst releive the sorrows of thy servant Hannah, and gavest her the blessing of children; thou didst blesse the womb of Elizabeth who was barren; thou spakest the word and the rocks did rend, and they sent forth a pleasant stream: Thy hand is not shortned and thy mercies are not less then ever, no less then infinite, and why should not thy servant hope that thou wilt hear my prayer and grant the desire of my soul: Even so O gracious father let it be as thou pleasest: thy wisdom is infinite, and thy counsels are secret, and the waies and lines of thy providence are like the path of a bird in the aire, not to be discovered by our weak sight.

III.

I Know O God that thou lovest to hear our prayers, and thou delightest in the humble, passionate and resigned desires of thy servants. Although O God I desire this blessing with an earnestness as great as any temporal favour, yet I humbly submit my desires, my interests, my content and all that I am or have to thy holy will and pleasure, humbly begging of thee that I may cheerfully suffer, and obediently doe thy will, and choose what thou chooseth; and observe the waies of thy providence, and revere thy judgement, and wait for thy mercy, and delight in thy dispensation, and expect that all things shall work together for good to them that fear thee. O let thy holy Spirit for ever be present with me, and make me to fear thee and to love thee above all the things in the world for ever, and then no ill can come unto thy servant: for whosoever loves thee cannot perish. Hear the prayer of thy servant, and releive my sorrow, and sanctify my desires and accept me in the Son of thy love and of thy desires, our Lord and Saviour Jesus Christ, Amen.

A prayer of

A prayer to be used by an afflicted wife in behalf  
of a vitious Husband.

**O** Eternal Father thou preserver of men,  
thou great lover of souls, who didst send  
thy holy Son to die that mankind might be  
redeemed, and sin might be destroyed: Thou  
knowest how intolerable a thing it is that a  
Soul should to eternal ages be incircled with  
thy wrath, and the indignation of a mighty and  
an angry God; and therefore dost love to do  
miracles of mercy, because thou lovest not  
that a sinner should perish: Be pleased to give  
thy handmaid leave to present her humble  
desires in behalf of a sinner; one sinner for  
another; the miserable for him that is ready  
to perish. Lord look down in mercy upon  
my Husband; snatch him from the jaws of  
Hell, suffer him not to perish in his sin; but  
open his eyes with the light of thy word and  
of thy Spirit, that he may espy his dan-  
ger, that he may behold the deformity of his  
sins [*the injuriousness of his actions, the folly of  
his pleasures*] the iniquity of his vows.

II. Cleanse

II.

Cleanse his hands and heart from all unrighteousness [*from blood-guiltiness, from rapine, from violence, from cruelty*] O Lord, and purifie his soul and body from all impurity, [*from all intemperance, from the violence and fury of passion*] giving him a perfect repentance, and a perfect pardon : and if it be thy will, let me also some way or other cooperate towards the recovery of his precious soul ; and be pleased to remember the sufferings of thy handmaid, not that he may receive evil, but that I may find good from thy gracious hands in the day of recompence, thorough Jesus Christ our Lord. Amen.

*If she have escaped any violence intended against her by his malice or passion ; then adde this prayer of thanksgiving.*

O God my God and Father, thou hast strangely preserv'd and rescued me from evil, thou hast made decrees in heaven for my safety and preservation ; and for the glory of thy own name thou hast diverted the arrow that was directed against me. What am I O Lord, and what can I doe, or what have I done that thou shouldest doe this for me ? I am O God a miserable sinner, and I can

### *The prayer of a Mother*

doe nothing without a mighty grace, and I have done nothing by my self but what I am asham'd of, and yet I have received great mercies and miracles of providence. I see, O God, I see that thy goodness is the cause and the measure of all my hopes and all my good: and upon the confidence and greatness of that goodness I humbly beg of thy sacred Majesty to keep and defend me from all evil by thy wise providence; to lead me into all good by the conduct of thy divine Spirit; and where I have done amiss give me pardon, and where I have been mistaken give me pity, and where I have been injured give me thy favour and a gracious exchange; that I may serve thee here with diligence and love, and hereafter may rejoyce with thee and love thee as I desire to love thee, and as thou deservest to be loved, even with all the powers and degrees of passion and essence, to eternal ages, in the inheritance of Jesus, whom I love, for whom I will not refuse to die, in whom I desire to live and die; to whom with thee O gracious Father and the holy Spirit be all honour and glory, love and obedience for ever and ever. Amen.

*for her children.*

*A Mothers prayer for her children.*

I.

**M**ost Gracious and Eternal God, Father of our Lord Jesus Christ, Father of Men and Angels, Father of mercies and God of all comforts, thou hast promised to be a Father to a thousand generations of them that love and fear thee; be thou a God and a Father to me and the children which thou hast given me. Enable me O Lord to bring them up in the nurture and admonition of the Lord and in the fear of God to the praise of thy holy Name. O give me thy grace and favour that I may instruct them with diligence and meekness, govern them with prudence and holiness, provide for them useful employments and competent provisions of life and comfort, leading them in the paths of religion and justice, by example and precepts of holiness; never provoking them to wrath, never indulging them in their follies, never conniving at an unworthy action: and that all my children may be thine, O preserve them in thy favour, or take them away from hence while they are. If thou pleasest, let them live to a full age, but secure to them a full measure of piety and holiness thorough Jesus Christ our Lord. Amen.

II. To



## A Prayer

### II.

**T**O this end give them grace to obey their Parents, that doing the duty, they may receive the promise; preserve them from sin and shame, from youthful follies and youthful crimes. Sanctifie them throughout in their bodies, and souls, and spirits; that their thoughts may be pure and holy, not displeasing or misbecomming the eye of him who is the searcher of hearts; let their words be true, prudent and ingenuous, seasoned with grace and apt to minister grace unto the hearers: let all their actions in their whole life be such as becommeth the servants of Jesus, holy and useful, that they may not be burdens to the publick, or to their family, but pleasing thee and doing good to others they may increase in the love of God, and in favour with men, and may have the portion of the meek and humble in this world, and of the pure and merciful in the world to come thorough Jesus-Christ our Lord. Amen.

The

*for Widdowes.*

*The Widdows Prayer,*

I.

**O** Eternal God, most Gracious Lord and my most merciful Father, thou art my refuge and my hope, my sanctuary and my rock, my guardian and protector all my daies. I have offended thee and thou hast smitten me, I have deserved very much evil, and thou hast corrected me with the gentle visitation of a Fathers rod: and though thy hand is heavy and thy rod presseth me sore by reason of my own weakness and infirmities, yet when I consider how little I suffer in respect of what I have deserved, I cannot but adore thy goodness, and delight in thy mercies, and run for help and comfort, support and conduct from that hand which smites me. O my God give me patience under thy afflicting hand; for my impatience I feare hath provoked thee to anger, and hath doubled my owne calamity; and since my duty is my proper cure, and will make thy hand easy, and thy anger little, give thy servant a quiet and a resigned, a humble and a meeke spirit, that I may not become my owne tormenter, and my sin may not be my owne punishment.

II.

## The Widdowes prayer

### II.

**O** My gracious Lord, doe to me what seemeth good in thy owne eyes ; I am like clay in the hands of the potter, and what am I that I should repine against the acts of thy providence and dispensation ? Behold O God, thy Hand-maid is but a worme before thee ; shall dust and ashes repine against God ? Thou art just and righteous in all thy wayes, and though thou hast afflicted mee sore, yet blessed be thy holy Name I have not lost my hope, and I can yet pray, and I will trust in thee though I die ; onely be thou pleased to let this thy heavy hand efforme in me the effects of grace, and conforme me to the likenesse of the holy Jesus my dearest Saviour ; that I may so beare the Crosse that I may never displease him, nor dishonour the excellent name of a Christian by which I am called.

### III.

**I** Am O my God by the meanes of thy heavy hand not onely under the discipline of a Child, but have also obtained a new title to thy especial providence and protection ; for thou art the patron of the poore, the helper of the friendlesse, the father of the fatherlesse

*The Widdowes prayer.*

fatherlesse, and the defender of the widowes;  
and if these be the effects of thy anger, and  
that when thou smitest us thy very strokes are  
healing, and thy displeasure is medicinal, what  
shall thy servant expect will be the effect of  
thy pardon and loving kindnesse: but yet O  
my Lord helpe me in my duty, and though  
I have failed in all my relations hitherto, by  
my impatience and murmure, by my carelesse  
comportment and undutifull behaviour to-  
wards thee; yet now let my sad state of  
Widdowhood be a state of holinesse and re-  
pentance, of devotion and a severe religion. Let  
me recollect my years in bitterness, and my  
soule in sorrow for my sins; let me have no  
affections for the things of this world; but let  
my hope and all my joy, my desires and my  
conversation be in heaven, and all my employ-  
ment and care be how I may enjoy thee in  
holy and spiritual unions and adherencies.

IV.

O Lord I know that the way of man is not  
in himself: it is not in man that walketh to  
direct his steps: I have often resolved to live  
innocently, and I have often broken all my  
holy purposes; and I cannot of my self thinke  
one good thought as of my self, but my suf-  
ficiency is of thee; thou art my strength:

O

*The Widdowes prayer.*

O preserve thy servant in my single state of Widdowhood, that I may never have any thought of change till the day of my great change shall come; be thou O God a covering of the eyes unto thy hand-maid; let me have no loves but thine, no affections but for thy service; and since thou hast broken in pieces that holy band of conjugal society which thy holy ordinance did tye between my deare [Lord and] Husband and thy handmaid, give me thy grace dearly to preserve his memory, to retaine the impresses and remembrances of that affection, and to entertaine no new ones, but wholly imploy my time, my estate, and all my powers in [\* bringing up  
*If she have children insert this admonition of the Lord, in*  
*within the Columns* making fair and fitting provisions for them, in giving them good example] in bearing the burthen of the Lord sweetly, in prayers and fastings, in almes and piety, in reading and meditating, in spirituall and Sacramental Communions, that when the worke of my life is done, I may find pardon and favour, and acceptance at the hands of my Lord, and a portion among thy saints and servants,

*If*

*The Widdowes prayer.*

V.

*If there be children of both sexes let the following portion be added.*

**O** My God now thy servant hath taken up-  
on me to speake to my Lord, let not  
my Lord be angry nor reject the prayer of  
his servant, interceding and praying for  
my children, the pledges of my deare [Lord  
and] Husband: preserve them O God in the  
strictest duty and services to thy self: O be  
thou their God and father, let thy providence  
be their portion, thy service their employment,  
thy Angels their guards; keepe them so by  
thy preventing and restraining grace that they  
may not by their owne sins provoke thee to  
anger and jealousy; and let not the sins of their  
forefathers be visited upon them in thy an-  
ger and displeasure: thou lovest to shew mer-  
cy, and thou delightest in the affections of thy  
loving kindnesse, and thou art displeased  
when our vilenesses constraîne thee to powre  
down thy judgements on us. O be pleased to  
grant that they living in holy obedience to  
thee, may feel a perpetuall streame of mercy,  
refreshing and supporting them, and let them  
not bear anothers burthen, for thou art just  
and merciful, righteous and true, and hast sen-  
tenc'd every one to bear their own iniquity.

VI.

VI.

**G**REAT God of mercy, heale all the breaches of this family, preserve and encrease the remaining comforts and advantages of it, support the estate, renew thy favour to it, and perpetually poure down thy blessings upon it, for the light of thy countenance and thy gracious influence does preserve and blesse, support and nourish, honour and advance persons, and families, and kingdomes. Blesse my eldest son; give him an obedient and a loving spirit, a provident and a wise heart, a worthy and a pious comportment, a blessed [*and an honourable*] posterity: to my younger sons give health and holinesse, wisdom and faire fortunes, the love of God and good men: to my daughters give thy perpetuall grace and favour, that they may live in honour and a severe chastity, free from sin and shame, from temptation and a snare, and let their portion be in the blessing, in the love and service of God. Let them live in the favour of God and man, usefull to others, an honour to their family, a comfort to all their relatives and friends, and servants to thy divine Majesty.

VII.

*The Widdowes prayer.*

VII.

**P**Reſerve me thy ſervant from all evil, lead me into all good; change my ſorrowes into comforts, my infirmity into ſpiritual ſtrength; take all iniquity from mee, and let thy ſervant never depart from thee. I am thine, O ſave mee; I am thine, ſanctify me and preſerve me for ever; that neither life nor death, health nor ſickneſſe, proſperity nor adverſity, weakeneſſ within nor croſſe accidents without may ever ſeparate me from the love of God, which is in Chriſt Jeſus our Lord.

*Amen, Blessed Jeſus, Amen.*

P



the my... from all evil; lead  
me... all good; change my sorrows into  
joy; my... into spiritual strength;  
and... from me, and let thy  
... depart from thee, I say, thing O  
The Office for the  
... the... the not...  
... the... not...  
... within the close accidents with  
... ever... from the love of  
... in Christ Jesus our Lord.

Prayer and Devotion

...

for

The Mistle and the Apple

P 2

The Offices or Formes

O F

Prayer and Devotion

for

The *Miserable* and *Afflicted*.

P 2

An Office to be said in the choir of  
persecution of a Church, by the  
evangelical or violent persons

On the 1st of the month of

Minister

O God make good to us

Prayer and Devotion

O Lord make good to us

Minister

Gloria be to the Father, &c.

The 2nd of the month of

As it was in the beginning, &c.

A short history and description

God the Father, &c. come into  
this world, &c. holy Tem-  
ple have they desired, and made  
Jerusalem as a house of prayer



P 3 P 11

*An Office to be said in the daies of  
persecution of a Church, by sa-  
crilegious or violent persons.*

*Our Father which art in Heaven, &c.*

*Minister.*

*O God make speed to save us.*

*Answer.*

*O Lord make hast to help us.*

*Minister.*

*Glory be to the Father, &c.*

*Answer.*

*As it was in the beginning, &c.*

*I.*

*A Hymne petitory and complaining.*



God the Heathen are come into  
thine inheritance: thy holy Tem-  
ple have they defiled, and made  
Jerusalem an heape of stones.

## *An Office in time*

¶ The adversaries roare in the midst of the congregations, and set up their banners for tokens.

\* They have set fire upon thy holy places: and have defiled the dwelling places of thy Name, even unto the ground.

¶ They have destroyed all the carved worke thereof with axes and hammers.

\* Yea they have said in their hearts, Let us make havock of them altogether: thus have they spoiled the houses of God in the land.

¶ O God how long shall the adversary doe this dishonour? how long shall the enemy blaspheme thy name; for ever?

\* Why withdrawest thou thy hand, even thy right hand? pluck it out of thy bosome for they have devoured Jacob, and laid wast his dwelling place.

¶ They have said, come and let us root them out, that they be no more a people, and that the name of Israel may be no more in remembrance.

\* Hold not thy tongue O God; keepe not still silence: refraine not thy selfe O God: for they have cast their heads together with one consent, and are confederate against thee.

¶ They have taken crafty counsel against thy people, and consulted against thy hidden ones.

\* O Lord God of hosts how long wilt thou

*of Persecution.*

thou be angry with thy people that prayeth :  
¶ Thou feedest them with the bread of  
teares, and givest them plenteousnesse of teares  
to drinke.

\* Wilt thou be displeased at us for ever :  
and wilt thou stretch out thy wrath from one  
generation to another :

¶ Wilt thou not turne again and quicken  
us, that thy people may reioice in thee :

\* Will the Lord absent himselfe for ever :  
and will he be no more intreated : Is his mercy  
cleane gone for ever : and is his promise come  
utterly to an end for evermore :

¶ Hath God forgotten to be gracious :  
and will he shut up his loving kindnesse in  
displeasure :

\* O doe thou bring the wickednesse of the  
ungodly to an end, but guide thou the just.

¶ Bring downe the ungodly and malicious :  
take away his iniquity and thou shalt find  
none.

\* Shew thy marvellous loving kindnesse,  
thou that art the Saviour of them that put  
their trust in thee, from such as resist thy right  
hand.

¶ So will not we goe back from thee :  
quicken us and we will call upon thy name.

\* Turne us again O Lord God of Hosts.

¶ Cause thy face to shine, and we shall be  
saved.

*An Office in time*

*Glory be to the Father, &c.*  
¶ *As it was in the beginning, &c.*

*A Hymne consolatory, in time of persecution.*

\* **T**HE Lord is in his Holy temple; the  
Lords seat is in Heaven; his eyes con-  
sider the poore: and his eyelids trie the chil-  
dren of men.

¶ Blessed is the Nation whose God is the  
Lord: and the people whom he hath chosen  
for his owne inheritance.

\* For thou shalt save thy people that are  
in aduersity: and shalt bring downe the high  
lookes of the proud.

¶ Thou shalt keep them O Lord, thou  
shalt preserve them from this generation for  
ever: For the righteous Lord loveth righte-  
ousnesse; his countenance will behold the  
thing that is just.

\* For the oppression of the poore, for the  
fighing of the needy, now will I arise saith the  
Lord, I will set him in safety from him that  
swelleth against him.

¶ For the Lord will not faile his people,  
neither will he forsake his inheritance: untill  
righteousnesse turne againe unto judgement:  
and all such as be true in heart shall follow it.

of Persecution.

\* O how plentiful is thy goodnesse which thou hast laid up for them that fear thee, and that thou hast prepared for them that put their trust in thee, even before the sons of men!

¶ Thou shalt hide them privily by thine owne presence from the provoking of al men; thou shalt keepe them secretly in thy tabernacle from the strife of tongues.

\* Great plagues remaine for the Ungodly: but who so putteth his trust in the Lord, mercy embraceth him on every side.

¶ He calleth upon the Lord, and the Lord heareth him, yea and saveth him out of all his troubles.

\* He delivers their soules from death, and feedeth them in the daies of famine: They shall not be confounded in the perillous time, and in the daies of dearth they shall have enough.

¶ The Lord ordereth a good mans going, and maketh his way acceptable to himselfe.

\* Though he fall, he shall not be cast away: for the Lord upholdeth him with his hand.

¶ Thou Lord shalt save both man and beast: how excellent is thy mercy O God! and the children of men shall put their trust under the shadow of thy wings.

\* O tast and see how gracious the Lord is: blessed is the man that trusteth in him.

¶ The eyes of the Lord are over the righteous:



*An Office in time*

righteous, and his ears are open unto their prayers.

The righteous cry and the Lord heareth them, and delivereth them out of all their troubles.

¶ O love the Lord all ye his Saints: for the Lord preserveth them that are faithful, and plenteously rewardeth the proud doer.

\* The salvation of the righteous commeth of the Lord: which is also their strength in the time of trouble.

¶ And the Lord shall stand by them and save them: he shall deliver them from the Ungodly, and shall save them, because they put their trust in him.

*Glory be to the Father, &c.  
As it was in the beginning &c.*

*The following Hymnes may be said in the publike or private calamities of a Church, of a family, of a single person; under persecution or oppression, false imprisonment, unjust and vexatious law-suites, &c.*

*III.*

\* MY soule waiteth still upon God: for of him commeth my salvation. He verily is my strength and my salvation, so that I shall not greatly fall.

¶ Thou also shalt light my candle: the Lord

of Persecution.

Lord my God shall make my darknesse to be light,

\* Thou hast given a token for such as fear thee, that they may triumph because of the truth,

¶ Therefore were thy beloved delivered: helpe me with thy right hand and heare me.

\* O praise the Lord which dwelleth in Sion; shew the people of his doings.

¶ For when he maketh inquisition for bloud, he remembreth and forgetteth not the complaint of the poore,

\* For the poore shall not alwaies be forgotten: the patient abiding of the meek shall not perish for ever.

¶ He hath not despised nor abhorred the low estate of the poore: he hath not hid his face from him, but when he called unto him he heard him.

\* Wherefore should the wicked blaspheme God, while he doth say in his heart, Tush thou God carest not for it:

¶ Surely thou hast seene it; for thou beholdest ungodlineffe and wrong, that thou maiest take the matter into thine hand: the poore committeth himselfe unto thee; for thou art the helper of the freindlesse.

\* Lord thou hast heard the desire of the poore: thou preparest their heart and thine eare hearkneth thereto.

¶ To

## *An Office in time*

¶ To help the fatherlesse and poore to their right: that the man of the earth be no more exalted against them.

\* O cast thy burden upon the Lord and he shall nourish thee: and shall not suffer the righteous to fall for ever.

¶ Hold thee still in the Lord, and abide patiently upon him: but greive not thy selfe at him whose way doth prosper, against the man that doth after evil counsels.

\* For wicked doers shall be rooted out: but they that waite upon the Lord, they shall inherit the earth.

¶ For yet a little while and the wicked shall not be: yea thou shalt diligently consider his place, and it shall not be.

\* But the meeke shall inherit the earth, and shall delight themselves in the abundance of peace.

¶ So that a man shall say, Verily there is a reward for the righteous: doubtlesse there is a God that judgeth the Earth.

\* *Glory be to the Father &c.*

¶ *As it was in the beginning &c.*

IIII. A

*of Persecution.*

IIII.

*A Hymne consolatory and petitory for the Church and Clergy in times of persecution.*

\* **B**lessed are they that dwell in thy house;  
they will be alwaies praising thee.

¶ Blessed is the man whose strength is in thee, in whose heart are thy waies.

\* Blessed is the people O Lord that can rejoyce in thee: they shall walke in the light of thy countenance.

¶ For the Lord God is a sunne and a shield: the Lord will give grace and glory, and no good thing will he withhold from them that walke uprightly.

\* Many O Lord my God are thy wonderful workes which thou hast done, and thy thoughts which are towards us: they cannot be reckoned up in order to thee: If I would declare and speake of them, they are more then can be numbred.

¶ Many shall see it and feare, and put their trust in the Lord.

\* The wicked watcheth the righteous, and seeketh occasion to slay him: but the Lord will not leave him in his hand, nor condemne him when he is judged.

¶ The righteous shall rejoyce in the Lord, and put his trust in him: and all they that  
are

*An Office in time*

are true of heart shall be glad.

\* Keepe innocency and take heed unto the thing that is right: for that shall bring a man peace at the last.

¶ They that sow in teares shall reape in joy.

\* He that now goeth on his way weeping, and beareth forth good seed, shall doubtlesse come againe with joy, and bring his sheaves with him.

¶ The Lord from out of Sion shall fo bleffe thee, that thou shalt see Jerusalem in prosperity all thy life long, and peace upon Israel.

\* For God will save Sion, and build the Cities of Judah, that men may dwell there and have it in possession.

¶ The posterity also of his servants shall inherit it, and they that love his name shall dwell therein.

\* Arise O Lord into thy resting place, thou and the Arke of thy strength.

¶ Thou hast brought a vine out of Egypt; thou hast cast out the heathen and planted it.

\* Thou madest roome for it; and when it had taken root it filled the land.

¶ The hills were covered with the shadow of it: and the boughs thereof were like the goodly Cedar trees.

\* Why hast thou then broken downe her hedge,

## of Persecution.

hedge, that al that goe by pluck off her grapes.

¶ The wild boare out of the wood doth root it up, and the wild beasts of the field devoure it.

\* Turne thee againe thou God of hosts: behold and visit this vine, and the place of thy vineyard, that thy right hand hath planted, and the branch that thou madest so strong for thy selfe.

¶ Turne us againe O God, shew the light of thy countenance, and we shall be whole.

\* Let thy Priests be clothed with righteousness.

¶ Let thy Saints sing with joyfulness.

\* So we thy people and sheepe of thy pasture will give thee thanks for ever.

¶ We will shew forth thy praise from generation to generation.

\* *Glory be to the Father &c.*

¶ *As it was in the beginning &c.*

*If there be occasion adde the Lxxxix Psalme, and the xxi. and the Lxi.*

Then for the lesson, Read.

Judges. 11.

or 111.

I. Samuel. xxxi

Ezra ix.

Nehemiah ix.

Daniel ix.

Mathew xix.

vers. 16 to the

end of Mat. xx

Mathew xxi.

or

*If there be famine, or dearth, or drowth, read Jerem. 14.*

*If*

## An Office in time

If two lessons be read at one meeting, then let one of the former Hymnes be read between the two lessons; and omitted before.

If but one lesson be read, or after the second lesson [if there be two] say this Psalm.

\* **P**Leade thou my cause O Lord with them that strive with me: for they have laid their net to destroy me without a cause, yet even without a cause have they made a pit for my soule.

¶ Let not them that are mine enemies wrongfully rejoyce over me: neither let them winke with the eye that hate me without cause.

\* For they speake not peace, but they devise deceitfull matters against them that are quiet in the land.

¶ They rewarded me evill for good, to the great discomfort of my soule.

\* Stirre up thy selfe and awake to my judgement, even unto my cause, my God and my Lord.

¶ Judge me O Lord my God according to my righteousnesse, and let them not rejoyce over me.

\* And my soule shall be joyfull in the Lord: it shall rejoyce in his salvation.

¶ All

## *of Persecution.*

¶ All my bones shall say, Lord who is like unto thee which deliverest the poore from him that is too strong for him, yea the poore and needy from him that spoileth him:

\* Let them shout for joy and be glad that favour my righteous cause, yea let them say continually, let the Lord be magnified which hath pleasure in the prosperity of his servants.

¶ Trust in the Lord and doe good, so shalt thou dwell in the land, and verily thou shalt be fed.

\* Rest in the Lord and wait patiently for him: fret not thy selfe because of him who prospereth in his way, because of the man who bringeth wicked devices to passe.

¶ For the Lord shall laugh at him: for he seeth that his day is comming.

\* *Glory be to the Father &c.*

¶ *As it was in the beginning &c.*

*Minister.*

The Lord be with you.

*Answer.*

And with thy Spirit.

*Let us pray.*

Our Father which art in Heaven, &c.

*Q The*



## An Office in time

### The Collect.

**A** Almighty and everlasting God who hatest nothing that thou hast made, and lovest not that a sinner should die, before thee and before thy Angels there is joy in heaven at the conversion of a sinner; thou hast promised pardon to the penitent, and salvation to them that persevere: O grant that we may never presume on thy mercy, or despise the riches of thy goodnesse; but that thy forbearance and long suffering may lead us to repentance: create and make in us new and contrite hearts, that we truly mourning for our sins, and forsaking them, condemning ourselves, and justifying thee, crucifying the old man, and becomming new creatures may obtaine of thee mercy and remission, that though we are now worthily punished for our sins, by the comfort of thy grace we may be mercifully releived through Jesus Christ our Lord Amen.

I.

### The prayer for the Church.

**O** Eternal God, thou preserver of men and the Great lover of soules, have pity and

## of Persecution.

and compassion upon thine afflicted hand-  
maid the Church of [England] Thou hast  
humbled us for our pride, and chastised us for  
our want of discipline. O forgive us all our  
sins by which thou hast been provoked to an-  
ger and to Jealousie, to despise our sorrowes  
and to arme thy selfe against us:

### I I.

Blessed God smite us not with a final and  
exterminating judgement, call not the watch-  
men off from their guards, nor the Angels  
from their charges: let us not die by a fa-  
mine of thy Word and Sacraments: If thou  
smitest us with the rod of a man, thou  
canst sanctify every stroke unto us, and canst  
bring good out of the evil, and delightest to  
doe so: but nothing can bring us a recom-  
pence if thou hatest us, and sufferest the soules  
of thy people to perish.

### I I I.

Unite our hearts and tongues, take away  
the Spirit of error and division from amongst  
us; and so order all the accidents of thy pro-  
vidence that religion may increase, and our  
devotion may be great and popular, and truth  
may be encouraged and promoted, and thy  
Name glorified, and thy servants comforted  
and instructed, that thy holy Spirit may rule,

Q 2

and

*An Office in time*

and all interests may stoope and obey, publish  
and advance the honour of our Lord Jesus,  
Amen.

*For the Superiour Clergy.*

**O** Most blessed Saviour Jesus, King of Hea-  
ven and earth, the head and prince of the  
Catholick Church, who hast appointed thy  
servants Ministers and stewards in the house  
of thy Father to give bread to the hungry, and  
drinke to them that thirst after the water  
of life flowing from the Fountaines of our  
Saviour : continue and bleſſe, sanctify and  
adorne with thy gifts and graces all the  
Spiritual guides and governours which thou  
hast appointed over us ; that they may con-  
tinue in thy service to comfort the afflicted,  
to instruct the ignorant, to confirme the  
strong, to defend and promote thy truth, to  
intercede for thy servants, to open the king-  
dome of heaven to all beleivers, and to shut up  
the disobedient and rebellious in everlasting  
prisons, by the keyes of the Kingdome, by  
thy word and Sacraments, by thy power and  
by thy Spirit ; remove not the Candlestick  
from us, neither doe thou quench the light of  
Israel ; but let thy servants [our Bishops, and  
Priests] be like burning and shining lights  
in the Temple of God by a continual, never  
failing, never broken succession, offering up  
the

## *of Persecution.*

the daily sacrifice, rejoycing in the plenty of peace and the imployments of thy house, in holy offices and a daily ministration; that thou being for ever pleas'd and for ever glorified, we may be thy peculiar people, a chosen generation, a royal priest-hood, clothed with righteousness and singing with joyfulness Eternal Hallelujahs to the honour of God through Jesus Christ our Lord. Amen.

### *For Priests and the Inferiour Clergy.*

**M**OST Blessed and Eternal Jesu, who art a Priest for ever after the order of Melchisedek, and hast separated thy servants to minister to thee in holy offices, and to convey holy things unto the people; give unto all thy servants the Ministers of thy word and Sacraments the spirit of prudence and knowledge, of faith and charity, of watchfulness and holy zeale, that they as good helpees in Government may declare thy will faithfully to their congregations, and administer the Sacraments purely and devoutly, and by their holy life become an example to thy little flock, that so they with cheerfulness and joy may render an account of their charge, and may by thy mercy obtaine the blessing of thy Priesthood, & the glories of thy Kingdome O most Blessed and Eternal Saviour who livest and

Q 3

reignest

## An Office in time

Reignest with the Father and the holy Spirit  
eternal God world without end. Amen.

The Grace of our Lord Jesus Christ &c.

To this office may be added the confession of sin  
taken out of S. Ephraim the Syrian, [in the  
Evening prayer for a family] and said  
immediately before the collect.

Or else.

Immediately before the blessing (as opportunity  
shall require or permit) may be said the Letan  
described at the end of these devotions.

Any of these prayers or psalmes may upon any  
occasion ordinary or extraordinary be used in  
any of the other offices.

In time of VVarre; to the foregoing offices may  
be added these following prayers, taken out  
of a special office published by the authority of  
Queene Elizabeth 1597.

I.

A prayer for an Army, or Navy in time of VVarre

O Almighty Lord God of hosts, the prince  
of peace and the everlasting Counsellor,  
we humbly beseech thee so to conduct, encour-  
rage

rage and defend our [*Armies and Fleets*] with  
 thy mighty arme, and thy wise providence  
 that what they shall attempt or take in hand  
 for defence of this [*Church and State*] may be  
 prosperous and blessed. Direct and lead them  
 all in safety, strengthen their Governours and  
 leaders with sound counsell and wise Conduct:  
 The officers and souldiers with ready obedi-  
 ence and valiant resolution. Blesse their con-  
 flicts with signal victories; give them blessed  
 opportunities of effecting the purposes of  
 peace and justice with the least bloodshed. Pre-  
 serve them from contagious diseases, from the  
 violence of sword and sicknesses, from evill  
 accidents, or crafty designs, from treachery  
 or surprize, from carelesnesse of their duty,  
 and from all irreligion, from confusion or feare,  
 from mutiny and disorder. Give them an hap-  
 py and an honourable returne, that we being  
 defended from our enemies, thy servant [*our*  
*Soveraigne, or Supreme*] may rejoyce in thy  
 mercies, and thy church may give thee thanks  
 in the daies of peace, and all thy people may  
 worship thee in a holy religion, giving thee  
 praise and honour and glory for ever in Eter-  
 nal ages through Jesus Christ our Lord.  
 Amen.

*An Office in time*

such piety and prudence, such happy circumstances and blessed state none of them may doe any set misbecoming Christians. Disciples and servants of the prince of peace.

**O** Most mighty Lord God who reignest over all the Kingdomes of Men, thou hast power in thy hand to cast downe and to raise up, to save thy servants and to rebuke their enemies, and in all ages hast given victory to the people, effecting by small numbers what man cannot doe by the multitude of an Host: Let thy eares be now open unto our prayers and thy merciful eyes upon our trouble and our danger. O Lord doe thou judge our cause in righteousnesse and mercy, prosper our armes, and defend our armies. Establish us in the rights thou hast given us, in our lands and in our goods, in our Government and in our lawes, in our Religion and in all the holy orders which thou hast appointed to minister to all who shall be heires of salvation.

**II.**

Never let ambition or Cruelty, thirst of Empire or thirst of blood, the greedinesse of spoile, or the pleasures of a victory make us either to love warre, or to neglect all the just wayes of peace: and grant unto the Army

such

such piety and prudence, such happy circumstances and blessed events, that none of them may doe any act misbecoming Christians, Disciples and servants of the prince of peace. Doe thou O God blesse them in all their just actions and necessary defences, that they may neither doe wrong, nor suffer any. Let not our enemies have their unjust desires, nor their mischeivous imaginations prosper, least we become a scorne and derision to our oppressors. The race is not to the swift, nor the battel to the strong, and a horse is counted but a vaine thing to save a man: but our trust is in the name of the Lord our God, he is our strength and our defence, for it is thou O Lord who canst indifferently save with many or with few.

### III.

Wherefore from thy holy sanctuary open thine eyes and behold, stretch forth thy hand and helpe, defend and save our Armies and Navies, O thou God of power, from all evil of man, and all evil of chance. Cover their heads in the day of battle and danger: send thy feare before thy servants, that our enemies may flee before them: let thy faith make them valiant in fight, and put to flight the armies of [Aliens, Rebels &c.] and by this shall thy servants know thou favourest us in that our  
Enemy



### *A forme of prayer*

Enemy doth not triumph against us, and shall  
alwaies confesse to the praise of thy name that  
it was thou Lord the sheild of our hope and  
the sword of our glory, who hast done  
great things for us; and evermore say,  
*Praised be the Lord that hath pleasure in the prosper-  
ity of his servants.* Heare us O Lord for the  
glory of thy name, for thy loving mercy, and  
for thy truth sake through Jesus Christ our  
Lord. Amen.

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### *An Office for Prisoners.*

“THE foregoing ordinary Offices are fitted  
“for all mankind in General, and so may  
“be also used by these in their Prisons: To  
“which they may adde what is fit for them  
“in the following devotions: and upon So-  
“lemne occasion, or upon special necessity or  
“devotion they may intirely and distinctly  
“use the following prayers and psalmes, &c.

*In the Name of our blessed Lord and Saviour  
Jesus.*

*Our Father which art in Heaven, &c.*

*Versicle.*

for Prisoners.

*Versicle.*

O God make speed to save us,

*Answer.*

O Lord make hast to helpe us,

*Glory be to the Father &c.*

*As it was in the beginning &c.*

*The Psalme.*

I Will cry unto God with my voice; even  
unto God will I cry with my voice and he  
shall hearken unto me.

¶ In the day of my trouble I sought the  
Lord; in the night my fore ceased not: my  
soule refused to be comforted.

\* When I am in heaviness I will thinke  
upon God: when my heart is vexed I will  
complaine.

¶ O remembet how short my time is:  
wherefore hast thou made all men for nought.

\* I goe hence like the shadow that depar-  
teth, and am driven away as the grasshopper:  
But the Lord shall endure for ever, he hath  
also prepared his seat for judgement.

¶ For he shall judge the world in righte-  
ousnesse

### *A forme of prayer*

oufnesse; and minister true judgement unto his people.

\* The Lord also will be a defence for the oppressed, even a refuge in due time of trouble.

¶ And they that know thy Name will put their trust in thee: for thou Lord hast never failed them that seeke thee.

\* Deliver me O Lord from the evil man: preserve me from the violent man.

¶ I know that the Lord will maintaine the cause of the afflicted, and the right of the poore.

\* Surely the righteous shall give thanks unto thy Name: the upright shall dwell in thy presence.

¶ O let the sorrowful sighing of the prisoners come before thee: according to the greatnesse of thy power preserve thou those that are appointed to die.

\* The humble shall consider this and be glad: Seeke ye after God and your soule shall live.

¶ For the Lord heareth the poore: and despiseth not his prisoners.

\* Who is like unto the Lord our God, who dwelleth on high?

¶ Who humbleth himselfe to behold the things that are in heaven and earth?

\* He raiseth up the poore out of the dust, and

*for Prisoners.*

and lifteth the needy out of the Dunghil.

¶ Blessed be the name of the Lord, from this time forth for evermore.

\* For he satisfieth the longing soule: and filleth the hungry soule with goodnesse.

¶ Such as sit in darknesse and in the shadow of death, being bound in affliction and iron.

\* He bringeth them out of darknesse and the shadow of death, and breaketh their bands in sunder.

¶ O that men would praise the Lord for his goodnesse, and declare the wonders that he doth for the children of men.

*Glory be to the Father &c.*

*As it was in the beginning &c.*

*Or this.*

**I**N thee O Lord have I put my trust: let me never be put to confusion: but rid me and deliver me in thy righteousness, incline thine eare unto me and save me.

¶ Be thou my strong hold whereunto I may alwayes resort: thou hast promised to helpe me, for thou art my house of defence and my Castle.

\* As for the children of men they are but vanity: the children of men are deceitful:  
upon

*A forme of prayer*

upon the weights they are altogether lighter  
then vanity it selfe.

¶ O trust not in wrong and robbery, give  
not your selves unto vanity: if riches increase  
set not your heart upon them.

\* Up Lord, why sleepest thou? awake and  
be not absent from us for ever.

¶ Wherefore hidest thou thy face, and  
forgettest our misery and trouble?

\* For our soul is brought low even unto  
the dust: our belly cleaveth unto the ground.

¶ O cast thy burden upon the Lord, and  
he shall nourish thee: and shall not suffer the  
righteous to fall for ever.

\* For this God is our God for ever:  
he shall be our guide unto death.

¶ There the wicked cease from troubling:  
and there the weary be at rest.

\* There the prisoners rest together: they  
heare not the voice of the oppressor.

¶ The small and great are there: and the  
servant is free from his Master.

\* Blessed is he that hath the God of Jacob  
for his help, and whose hope is in the Lord  
his God.

¶ Which helpeth them to right that suf-  
fer wrong, which feedeth the hungry.

\* The Lord looseth men out of prison,  
the Lord giveth sight to the blind, he helpeth  
them that fall: the Lord careth for the right-  
eous,

¶ Praise

## for Prisoners.

**P**raise the Lord O my soule, while I live will I praise the Lord, yea as long as I have any being, I will sing praises unto my God.

*Glory be to the Father &c.*

*As it was in the beginning &c.*

## The Lesson.

Read	Genesis 39.	} or {	Jerem. 37.
	Genesis 40.		Jerem. 52.
	Isai. 42.		Matthew 25.
	51.		Aēs 5.
	Jerem. 32.		Aēs 16.

*Let these be read at several times: and if the office be said in private, let him that reads and is interested, meditate a while. After which let him humbly kneele downe and pray.*

I.

## The Prayer for all Prisoners.

**O** Almighty God, the Merciful Father of all that put their trust in thee, looke downe from the beauscous throne of thy glory with much mercy and compassion upon us thy servants, who are children of misery, full of sin and full of calamity, whose onely hope is in the

*A forme of prayer*

the mercies and loving kindnesse of the Lord.  
O doe thou pardon all our trespasses and  
debts by which we are in arrears to thee; put  
them upon the accounts of the Crosse; for  
our Blessed and most gracious Lord hath paid  
our price to redeeme us from the Eternal pri-  
sons: and be thou pleased to enrich us with  
thy holy Spirit; that we may be strong in  
faith, abounding in hope, established in a holy  
patience, and rich in charity; expecting with  
meeknesse and submission when the times of  
refreshment shall come from the presence of  
the Lord, our Blessed Saviour and Redeemer  
Jesus Amen.

II.

*For Prisoners of Debt.*

**E**Nable us O God thou treasure of all good-  
nesse, and all plenty and all justice, to doe  
our dutie to those to whom we are obliged,  
let not their kindnesse to us be injurious to  
them, nor our poverty become their calamity,  
but doe thou enable us by the miracles of thy  
mercy to doe what we are bound to doe; or  
incline our creditors to accept what we can  
and make us willing to doe according to the  
utmost of our power; and doe thou make it  
up in the blessings of plenty and mercy what  
is diminished to them by our poverty and in-  
felicity, Restore us O God to the light of thy  
countenance

### *for Prisoners.*

countenance, to the sense of thy mercies and refreshments: sanctify our present condition; make us humble and obedient, quiet and peaceable, temperate and patient: let not our calamities exasperate our spirit; nor the present affliction make us to seeke for comfort in the creature, much lesse in vice and the stupors of drunkenness, in prophane noises and evil company, O let our hopes be in thee, and our joy in thee onely and in thy service through Jesus Christ our Lord. Amen.

### III.

#### *For Prisoners of Crime.*

O Eternal and most Holy Saviour Jesus, who wert brighter then an Angel, purer then the morning starre, and yet wert pleas'd for our redemption to take upon thee our guilt, that suffering our punishment thou mightest rescue us from an intolerable state of evil: Thou didst for our sakes suffer thy selfe to be imprison'd in the house of the High-priest, and have thy holy hands bound with cords, that thou mightest procure to us the liberty of the sons of God; O looke upon us with a gracious eye. Thou didst suffer and yet wert innocent, we suffer lesse then we have deserved; and hope in thy goodness that we never shall suffer so much.

R

O



## *A forme of prayer*

O heare our cries from the bottom of our prisons, from the depths of our sorrowes; let this affliction be thy discipline to worke contrition and repentance in our hearts. Thou art just O God in all that we suffer, and thou art to be glorified; and shame and confusion of face belongs unto us as it is this day: but never let us suffer the confusion of a sad eternity: Accept our sorrow and repentance, our suffering and our shame; that in the blood of the Lambe and in the teares of repentance our sins being washed, our soules may be presented pure and spotlesse before the throne of grace, through Jesus Christ our Lord. Amen

### IV.

*If the Prisoners be condemned to death thou  
adde this prayer.*

O Most mercifull Saviour who didst glorify thy mercy by giving pardon and promising paradise to the repenting theife; thy mercies have no limit, and thy loving kindness cannot be measured; O heare the cries and deepest groanings of miserable perishing sinners, who cannot looke up with any hope but onely because thy glorious mercy is greater then can be understood, and by thy own measures thou doest good to the miserable and calamitous. Thou didst add fifteene yeares

*for Prisoners.*

to the daies of Hezekiah upon his prayer;  
but he was righteous. Thou didst lift up the  
head of Manasses from the Dungeon, and ga-  
vest pardon to him when he cried mightily;  
but he was a timely penitent. O give mercy  
to thy Enemies, that faine would be recon-  
ciled to thee; to the impenitent, that faine  
would be admitted to repentance; to mis-  
erable and undone persons, who desire that the  
infinitenesse of thy mercy should be glorified  
upon those whom nothing can releive but  
what is infinite as thy selfe. O give pardon  
to thy servants, give patience, a conformity  
to thy will, and a dereliction of their owne; let  
thy Blessed Angels stand in circuit round a-  
bout and rescue this miserable company [man,  
woman &c] from all the violence and fraud  
of the Spirits of darknesse, from the weake-  
nesse of humane nature, from the curse and  
power of evil habits, and from Eternal dam-  
nation through the mercies of God and the  
grace of our Lord and Saviour Jesus Christ.  
**Amen.**

**R. I. For**

## A forme of prayer

I.

For Prisoners under oppression, by false accusation, by unjust warre, for a good Conscience, for unreasonable dealings of men, by vexatious law-suits and violent, injurious bargaines.

**O** Almighty God most mercifull, most gracious Father, who hast glorified thy eternal son and exalted him to be a covenant for the people, a light of the Gentiles, in Jer. 42. open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkenesse out of the prison-house: Thou standest at the right hand of the poore to save his soules from unrighteous Judges; thou art a defence for the oppressed and a refuge in due time, in the time of trouble; O looke upon thy servants who suffer wrong from the violent and unjust usages of our oppressors: If it be thy will, speedily rescue us from our calamity; we submit to thy will and pleasure, and adore thy providence and thy wisdom in every dispensation; but we begge of thee, together with the suffering, give us patience and way for us to escape; and sanctify both thy justice in our suffering, and thy mercy in our delivery. Doe thou judge our cause. O Lord, defend our persons, give good unto our persecutors, and not evil, give them love of justice and repentance, pardon and holiness.

*for Prisoners.*

holinesse; send peace O Lord in all our daies and in al our dwellings; let there be no leading into captivity, no complaining in the houses of bondage; and let not our portion be with persecutors, but with the poore and the persecuted, with the harmelesse and the innocent, with them that doe good, and suffer evil for Jesus Christ his sake, our Lord and onely Saviour. Amen.

II.

O God of mercy extend thy loving kindnesse to all thy servants who are under the same or any other great affliction: deliver them O God from all evil, from their owne weaknesse and their enemies power; blesse them with thy providence, sanctify them and by thy grace, pardon them by thy mercy, defend them with thy power, conduct them by thy Spirit, enrich them with thy wisdom, and bring them to all holy and usefull comforts in this world, and to never ceasing glories in the world to come through Jesus Christ our Lord. Amen.

**T**HE Grace of our Lord Jesus Christ, and the love of God, and the Communication of the holy Spirit of God be with us and with all our relatives, and with all the servants of God for ever and ever. Amen.

*A forme of prayer*

*An office or forme of prayer for Sailors or Mariners.*

*Our Father which art in Heaven, &c.*

*Verse.*

O God make speed to save us.

*Answer.*

O Lord make hast to helpe us.

*Glory be to the Father &c.*

*As it was in the beginning &c.*

*The Psalme.*

\* **B**lessed is he that hath the God of Jacob  
for his helpe; and whose hope is in the  
Lord his God.

¶ Which made Heaven and Earth, the  
Sea and all that therein is: which feedeth the  
hungry.

\* The Lord is great and cannot worthily  
be praised: he is more to be feared then all  
Gods.

¶ His dominion is from one sea to the  
other: and from the flood unto the worlds  
end.

\* Whither

\* Whither then shall I goe from thy Spirit:  
or whither shall I goe from thy presence?

¶ If I climbe up into heaven thou art there;  
If I goe down to hell thou art there also.

\* If I take the wings of the morning, and  
remaine in the uttermost parts of the sea.

¶ Even there also shall thy hand lead me;  
and thy right hand shall hold me.

\* They that goe downe to the sea in ships,  
and doe businesse in great waters.

¶ These men see the workes of the Lord,  
and his wonders in the deep.

\* For he commandeth and raiseth the  
stormy wind, which lifteth up the waves  
thereof.

¶ They mount up to the heaven, they goe  
downe againe to the depths: their soul is mel-  
ted because of trouble.

\* They reele to and fro and stagger like a  
drunken man, and are at their wits-end.

¶ Then they cry unto the Lord in their  
trouble, and he bringeth them out of their  
distresses.

\* He maketh the storme a calme so that  
the waves thereof are still.

¶ Then are they glad because they be at  
quiet: so he bringeth them unto the desired  
haven.

\* O that men would therefore praise the  
Lord for his goodnesse and for his wonder-  
full

*A forme of prayer*

full workes to the sons of men.

¶ O Lord God of hosts who is like unto thee: thy truth most mighty Lord is on every side.

\* Thou rulest the raging of the sea: thou stillest the waves thereof when they arise.

¶ Thou shalt shew us wonderful things in thy righteousness O God of our salvation; thou that art the hope of all the ends of the earth, and of them in the broad sea.

\* They also that dwell in the uttermost parts of the earth shall be afraid at thy tokens: thou that makest the outgoings of the morning and evening to praise thee.

¶ The Lord hath said I will bring my people again as I did from Basan, mine owne will I bring again as I did some time from the deepe of the sea.

\* *Glory be to the Father &c.*

¶ *As it was in the beginning &c.*

*Or this; to be said especially in a storme or danger of Shipwrack.*

\* **T**HE Lord is King: Ever since the world began hath thy seat been prepared: thou art from everlasting.

¶ The floods are risen O Lord, the floods have

have lift up their voice: the flouds lift up  
their waves.

\* The waves of the sea are mighty and  
rage horribly: but the Lord that dwelleth  
on high is mightier.

¶ Awake, awake, put on strength O armie  
of the Lord: awake as in the ancient daies,  
in the generations of old.

\* Art not thou he which hath dried the sea,  
the waters of the great deepe, that hath made  
the depths of the sea a way for the ransomed  
to passe over?

¶ Thou art the God that doeth wonders:  
and hast declared thy power among the  
people.

\* Thou hast mightily delivered thy people,  
even the sons of Jacob and Joseph.

¶ The waters saw thee O God, the waters  
saw thee, and were afraid: the depths also  
were troubled.

\* The clouds powred out waters, the aire  
thundred, and thine arrowes went abroad.

¶ The voice of thy thunder was heard  
round about, the lightnings shone upon the  
ground, the earth was mooved and shooke  
withall.

\* Thy way is in the sea, and thy paths in  
the great waters: and thy footsteps are not  
knowne.

¶ Therefore I will cry unto God with my  
voice,



*A forme of prayer*

voice, even unto God will I cry with my voice,  
and he shall hearken unto me.

\* Heare me O God in the multitude of thy  
mercy : even in the truth of thy salvation.

¶ Take me out of the mire that I sinke  
not : O let me be delivered from them that  
hate me, and out of the deepe waters.

\* Let not the water-flood drowne me,  
neither let the deep swallow me up : and let  
not the pit shut her mouth upon me.

¶ Heare me O Lord for thy loving kind-  
nesse is comfortable : turne thee unto me ac-  
cording to the multitude of thy mercies.

\* Who is like unto thee O Lord amongst  
the Gods ? who is like thee, glorious in ho-  
lineffe, fearfull in praïses, doing wonders ?

¶ O hide not thy face from thy servants;  
for we are in trouble : O hast and heare us.

\* Our soules are full of trouble, and our  
life draweth nigh unto the grave.

¶ O thou that hearest prayer, unto thee  
shall all flesh come : O let our prayer enter  
into thy presence, incline thine eare unto  
our calling.

*Glory be to the Father, &c.  
As it was in the beginning &c.*

## for Mariners.

If there be time and opportunity to read any portions of scripture suitable to the necessity, then read,

If they be pursued by Pirates,

*Exodus* 14. from verse 21. to the 20. verse of the 15. chapter.

If they be in danger of Shipwrack,

Read *Jonah* 1. or *Jonah* 2. or *Acts* 27.

At other times,

Read *Matthew* 8. or *Matthew* 14.  
or *Marke* 4. or *Luke* 8.

## The Prayer.

### I.

O Almighty God and Father of heaven and earth, who settest a bound to the sea, and restrainest his waves by a heap of sand, by mountaines and by rocks, by thy word and by thy Spirit, saying, hither shall thy proud waves passe and no further; looke upon us thy servants, whose lives are in our hands, and we dwell in the shadowes of death night and day; we know O Lord and confesse the floods and waves of passion doe frequently overrun us,  
and

## *A forme of prayer*

and we are drown'd in the stormes and overwhelmed with iniquity. Our [*Oaths, Blasphemies, Impieties, Irreligious actions*] are lowder then the fiercest winds, and call aloud upon thee for vengeance; and many of us in our greatest danger provoke thee with the greatest unreasonablenesse and violence of impiety. But O God our God be gracious unto thy people who accuse our selves, and confesse our guilt, and acknowledge thy justice, and beg thy goodnesse, and pray to thee for safety and defence, for deliverance and for pardon, for thy conduct and thy blessing. Keepe us O God from stormes and quicksands, from Pirates and Rocks, from error and impieties, from all evil contingencies and all evil actions; let our voyage be safe to our persons and to our goods; let it be blessed by thy providence and thy holy Spirit, that we may returne with comfort and with advantages of trade [*or successe*] and thy servants may glorify thee in the land of the living, in the church of the first-borne, the congregation of thy redeemed ones, through Jesus Christ our Lord. Amen.

### II.

*In a storme, or danger of Pirates or Shipwrack.*

O Eternal and most holy Saviour Jesus, who in the daies of thy flesh and thy infirmity

*for Mariners.*

firmity didst command the winds and rebuke the seas, and they obeyed thee ; and thou art now exalted farre above all principalities and powers, above all heavens and all Angels, and art the King of the world and the great Prince of the whole Creation ; and thou hast commanded us to come boldly to the throne of grace and hast promised we should find help in time of need ; looke downe upon thy servants, who in the abyss of the seas, and the abyss of our trouble, invoke the abyss of thy mercies ; speak peace unto our consciences, and command our enemies to be in peace with us, or to have no power against us ; rebuke the winds [restrain the violent and injurious] thou art our refuge ; be thou therefore our defence and our security, and rescue us from the present danger ; we know O God that the Devil is a great prince and rules in the aire, and in the hearts of the children of disobedience ; but thou art the King & Lord over him and all princes of the world ; thou art the prince of Spirits and restrainest the Spirits of princes, let not the enemy of mankind execute his cruel envy against us ; nor any of the elements nor any of his instruments be able to doe us any violence.

III.

O refuse not to heare the prayers, and to consider

### *A forme of prayer*

consider the cries, and to behold and pity the neede of them that call upon thee, that put their trust in thee, that have laid up all their hopes in thee and thy infinite and eternall goodnesse: we have no strengths of our owne, but thou art our confidence, be thou also our portion and our guide, our defence and our shield, a star in the night, and a covering by day: Strengthen our faith O God and increase our hope; that in the greatest danger we may against hope beleive in hope, and with faith and love expect the salvation of the Lord, and may find thy goodnesse rescuing us from this present feare, and defending us in all our difficulties, and sanctifying every accident, and sweetning every event of providence, and consigning us by these blessings to a finall delivery from all our sins, and from the evils which our sins deserve; to the glory of God, to the salvation of our soules in thy day, in thy glorious day O Eternal and most holy Saviour and Redeemer Jesus. Amen.

*The Grace of our Lord Jesus Christ, &c.*

*A forme of prayer and blessing to be used over him that in the beginning of a journey by Land or Seabegs the prayers of the Minister of the Church.*

*The Prayer.*

○ Almighty God, most gracious and most merciful, who art a God afar off as well

*for Travellers.*

as nigh at hand, and hast sent thy Ministring Angels to Minister good to them that shall be heires of salvation; be thou pleased to send thy holy Angel before this thy servant N. to defend him from the heat of the day, and the cold of the night, from the arrow that flies at noone, and the evil spirits that walke in darknesse, from errors & falls, from precipices and fracture of bones, from [pirates and] robbers, from evil intentions and evil accidents, from violent weather and violent feares, from all impressions of evil men, and evil spirits; let this journey be safe and usefull to thy servant, comfortable to his relatives, holinesse to the Lord, and glory to thy name through Jesus Christ our Lord.

*The Blessing.*

**T**HE Lord blesse thee and keepe thee; the Lord make his face to shine upon thee, and be gracious unto thee: He keepe thee from all evil by the custody of Angels, and lead thee into all good by the conduct of his good Spirit. Amen.

Let the providence and love of God be thy defence and thy security, his grace be thy portion, his service thy employment: He goe in and out before thee, and keepe thee in  
all

*A forme of prayer*

all thy wayes, and lead thee in all *this*.

He bring thee back againe in peace and safety, and prosper all thy innocent and holy purposes; and when the few and evil daies of thy pilgrimage are ended, he of his infinite mercy bring thee to the regions of holinesse and eternal peace through Jesus Christ our Lord. Amen.

*L.*

*A prayer to be used in behalfe of Fooles, or Changelings.*

**O** Eternal and most blessed Saviour Jesus, who art the wisdom of the Father, and art made unto us wisdom, righteousness, sanctification and Redemption, have pity upon the miserable people to whom thou hast given life and no understanding. Thou didst create us of nothing, and gavest us being when we were not, and createdst in us capacity of blessings when we had none, and gavest us many when we did not understand them; thou bringest infants from the wombe, and from the state of nature to the state of grace, and from their mothers breasts thou doest often convey them to the bosome of Jesus, and yet they doe nothing, but thou art glorified in thy free gift. O be gracious to all Natural fooles and innocents; for thou hatest nothing which

*for Madmen.*

which thou hast made, and lovest every soule  
which thou hast redeemed ; we that have  
reason can deserve heaven no more then these  
can : but these doe not deserve hell so much  
as we have done. Impute not to them their  
follies that are unavoidable, nor the sins  
which they discern not, nor the evils which  
they cannot understand ; keepe them from  
all evil and sad mischances, and make supply  
of their want of the defences of reason by the  
special guard of Angels and let thy obedience  
and thy sufferings be accepted ; and thy inter-  
cession prevaile for them : that since they  
cannot glorify thee by a free obedience, thou  
mayest be glorified by thy free mercies to  
them ; and for their destitution of good in  
this world let them receive eternal blessings  
in the world to come through thy mercies  
O eternal and most Blessed Saviour Jesus,  
Amen.

II.

*A prayer for Madmen.*

**A** Almighty God whose wisdom is infinite,  
whose mercy is eternal, whose tranquillity  
is essential, and whose goodnesse hath no  
shore ; In judgement remember mercy, and  
doe thou delight to magnify thy mercy upon  
them who need it but cannot aske it ; who

S

are



### *A forme of prayer*

are in misery but feele it not; who doe actions without choice, and choose without discretion and sober understanding. Pity the evil they suffer, and pardon the evils that they have done, and impute not unto them the evils which they rather beare then act; and let not their entry into this calamity be an exclusion from their future pardon; but let this sad calamity and judgement which they beare be united to the sufferings of our Lord, and be sanctified by his intercession, and become an instrument of their peace. Lord restore them to their health and understanding; take from them all violent passions, and remove all evil objects far from their eyes and eares: create a cleane heart and renew a right Spirit in them: Give them sober thoughts and meeke Spirits, contempt of the world, and love of holy things: suffer them not to doe violence to any man, and let no man doe violence to them: let them be safe under the conduct of thy providence, and the publike lawes: and be innocent under the conduct of thy holy Spirit; that when thou shalt returne and speake peace to thy people, they may rejoyce in thy mercies and salvation; thou didst O God shew mercy to Nebuchadnezar & gavest to him the heart of a man after he had sin'd and fallen into the lot of beasts and wildnesse; and thy hand is not shortened

for Hereticks.

thortned that thou canst not helpe ; but let thy mercies and loving kindnesse returne upon thy servants as at first, that thou mayest rejoyce in thy mercies and salvation, because thou hast pleasure in the prosperity of thy Servants. Grant this Almighty God and Father, for Jesus Christ his sake our Lord and dearest Saviour. Amen.

III.

*A prayer in behalfe of Hereticks and seduced persons.*

O Most blessed , most Gracious Saviour Jesus, who art the way and the truth and the life, thou art a light to them that sit in darkenesse, the light that lightneth every man that commeth into the world ; preserve thy Church in peace and truth, in love and holinesse to thy second comming: Reduce every misbeleiver to the fold of thy Church ; instruct every ignorant person in the wayes of Godly wisdom ; subdue the pride of man, and bring every understanding to the obedience of thy sacred law. Let no mans vanity or ignorance divide the church, let not any holy truth be sullied with the mixture of impure and heretical doctrines ; nor evil principles disorder the beauties of religion

*A forme of prayer*

and godly living; nor any doctrines of men be taught as the commandment of God, but grant that the truth of God may be publickly maintained, constantly taught, humbly beleived, zealously practized by all men in their severall stations: that in the church of God there be no contention but in giving honour to each other, and glory to God in all the wayes of faith and charity through Jesus Christ our Lord. Amen.

**II.**

Blesse the ministry of thy holy word in its ordinary dispensation; grant it may prevail mightily for the convincing of them that have no faith, for the reproofing of the errors of them whose faith is not pure; for the confirming them who are weake in faith; for the perfecting them who are novices in faith; open the hearts of all gainsayers, take from them all their prejudices and all their passions, their secular interests and confident opinions, that they may humbly and meekely attend to the voice of God in the mouths of thy servants, in the pages of scripture, in the doctrines of the Spirit; that they may doe nothing against the truth but for the truth; that they may not quench the Spirit, nor despise prophesying, nor shut their eyes against the light,

and

and their hearts against the love of God; but grant that in all things being obedient to the heavenly calling, they may receive the blessings of truth and peace in this world, and in the world to come, exalting the kingdom, and partaking the glories of our blessed Lord and Saviour Jesus Christ. Amen.

*"These three last prayers are to be used upon  
any of the great Festivals of the yeare;  
especially Easter day: Ascension day; Whit-  
sunday; and upon 8 dayes after these Festi-  
vals: or upon good Friday.*

**S 3 Prayer**

*A forme of prayer at the*

*Prayers and Psalmes to be used by the Minister  
and Curate of Soules at the Visitation of the sick.*

*In the Name of our blessed Lord and Saviour  
Jesus.*

*Our Father which art in Heaven, &c.*

*Minister.*

O God make speed to save us.

*Answer.*

O Lord make hast to helpe us.

\* *Glory be to the Father &c.*

¶ *As it was in the beginning &c.*

*Then recite this Psalme.*

\* **R**ebuke me not O Lord in thine anger,  
neither correct me in thy heavy dis-  
pleasure.

¶ Have mercy upon me O Lord, for I am  
weake: O Lord heate me, for my bones are  
vexed.

\* My soule is also sore troubled: but  
Lord how long wilt thou punish me!

¶ Turne thee O Lord and deliver my  
soule: O save me for thy mercies sake.

\* For in death no man remembreth thee:  
and who will give thee thanks in the pit?

¶ Shall the dust give thanks unto thee?  
or shall men declare thy truth in the grave,

*visitation of the Sick.*

in the land where all things are forgotten.

My time is in thy hand; O let me not be confounded: shew thy servant the light of thy countenance, and save me for thy mercy sake.

¶ My life is waxen weake with sorrow, and my yeares are consum'd in mourning.

\* Mine eye is consum'd with very heavynesse: and my strength faileth me because of mine iniquity.

¶ For thine arrowes stick fast in me, and thy hand presseth me sore.

\* There is no health in my flesh because of thy displeasure: neither is there any rest in my bones by reason of my sins.

¶ For my wickednesses are gone over mine head; and are like a sore burden too heavy for me to beare.

\* But I will confesse my wickednesse and be sorry for my sin.

¶ Against thee have I sinned and done evil in thy sight: that thou mightest be justified in thy saying, and cleare when thou art judged.

\* O give me the comfort of thy helpe againe: cast me not away from thy presence; and take not thy holy Spirit from me.

¶ Be thou my strong rock and the house of defence, that thou mayest save me: be thou also my guide & lead me for thy Names sake.

\* Into thy hand I commend my Spirit: for thou hast redeemed me O Lord thou God of truth,

*A forme of prayer at the*

¶ In God is my health and my glory : he  
is the rock of my might : in God is my trust.

\* Blessed is the man whom thou chooseth  
and receivest unto thee : he shall dwell in thy  
court; and shall be satisfied with the pleas-  
ures of thy house, even of thy holy temple.

¶ O praise our God ye people : and make  
the voice of his praise to be heard : which  
holdeth our soule in life; and suffereth not  
our feet to slip.

*Glory be to the Father &c.*

*As it was in the beginning &c.*

*Or this.*

\* **I**N thee O Lord have I put my trust, let  
me never be put to confusion : deliver me  
in thy righteousness.

¶ Lord let me know mine end, and the  
number of my dayes : that I may be certified  
how long I have to live.

\* Behold thou hast made my dayes as it  
were a span long : and mine age is even as  
nothing in respect of thee : and verily every  
man living is altogether vanity.

¶ And now Lord what is my hope : truly  
my hope is even in thee.

\* Deliver me from all mine offences : take  
thy plague away from me, I am even consu-  
med

*visitation of the Sick*

med by the means of thy heavy hand.

¶ When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away like as it were a moth fretting a garment: every man therefore is but vanity.

\* Hearo my prayer O Lord, and with thine eares consider my calling: hold not thy peace at my teares.

¶ For I am a stranger with thee and a sojourner; as all my fathers were.

\* O spare me a little that I may recover my strength, before I goe hence and be no more seen.

¶ O Lord let it be thy pleasure to deliver me: make hast O Lord to helpe me.

\* O send out thy light and thy truth that they may lead me; and bring me unto thy holy hill and to thy dwelling.

¶ Up Lord, why sleepest thou: awake and be not absent from us for ever: hide not thy face from us, and forget not our misery and trouble.

\* For our soule is brought low, even unto the dust: our belly cleaveth unto the ground.

¶ Arise and helpe us; and deliver us for thy mercies sake.

\* *Glory be to the Father, &c.*

\* *As it was in the beginning, &c.*

*Then*



*A forme of prayer at the*

*Then may the Minister read John xi. from the  
first verse to the 47. or else this shew lesson  
Matthew 25. from verse 1 to the 14.*

**T**hen the kingdome of heaven shall be likened unto  
ten virgins, which tooke their lamps, and went to  
meete the bridegrome.

And five of them were wise, and five foolish.

The foolish tooke their lamps, but tooke no oyle  
with them.

But the wise tooke oyle in their vessels with their  
lamps.

Now while the bridegrome tarried long, all slum-  
bred and slept.

And at midnight there was a cry made, Behold, the  
bridegrome cometh: goe out to meet him.

Then all those virgins arose, and trimmed their lamps.

And the foolish said to the wise, Give us of your  
oyle, for our lamps are out.

But the wise answered, saying, we feare lest there  
will not be enough for us and you: but goe ye rather  
to them that sell, and buy for your selves.

And when they went to buy, the bridegrome came:  
and they that were ready went in with him to the wed-  
ding, and the gate was shut.

Afterwards came also the other virgins, saying, Lord  
Lord, open to us.

But he answered, and said, verily I say unto you, I  
know you not.

Watch therefore: for ye know neither the day nor  
the houre, when the Sonne of man will come.

*After*

## visitation of the Sick.

After the lesson as he sees occasion let him adde  
some discourse of his owne, short, and perti-  
nent to the necessities of the sick person; ever  
being careful that he doe him all his assistan-  
ces, and call upon him to perfect that which  
can never be perfected but in this world, i. e.  
his repentance.

Immediately after this exhortation; or [if it was  
done before, or is better reserv'd to ano-  
ther time, then immediately] after the lesson,  
or the Psalm according to the discretion of him  
that ministers, and according to the circumstances  
of the sick man; let him adde these prayers.

Let us pray.

I.

A prayer for repentance.

**O** Almighty God and most merciful Father,  
who delightest not in the death of a sin-  
ner, but that he be converted from his sin, and  
thou be turned from thine anger; give unto  
thy servant a deepe contrition for his [her]  
sins, a perfect hatred of them, a timely and an  
intire dereliction of them; grace to feare thee,  
and grace to love thee: powers to serve thee,  
and

*A forme of prayer at the*

and time and grace to finish all the worke of God which thy servant ought to doe; that the soule of thy servant being washed white in the blood of Jesus, may be justified by thy mercy, sanctified by thy Spirit, blessed by thy providence, saved by thy infinite and eternal goodnesse through Jesus Christ our Lord.

**II.**

*For Patience and Ease.*

**O** Almighty and most gracious Saviour who didst suffer with meeknesse and patience those severe stripes of thy Fathers wrath which we did deserve but thou didst feele, and hast established with mankind a Covenant of faith and patience, a law of sufferings, making the way of the crosse to be the way of heaven: give to thy servant thy grace, that according to thy excellent example and holy commandment he may beare the burden of the Lord, with an even and a willing, an obedient and a loving Spirit. O let him never charge thee foolishly, nor murmur secretly, nor make too much hast; but with faith and hope submit his body and soule to thy merciful and just dispensation; that he may not discompose the duties of his repentance by a new sin, nor provoke thee to anger by his impatience, nor offend them who charitably minister

*visitation of the Sick*

minister to him, nor neglect the doing of any thing that can be in his power or in his duty, to his body or his soule. O God be mercifull unto thy servant and presse not him [or her] with an unequal load; but remember that we are but flesh, and vanity, that we are crushed before the Moth, and die in thy displeasure: give him ease and rest, a quiet mind and a peacefull conscience: make thou all his bed in his sicknesse; and deliver him not into the will of his Spiritual enemies: but glorify thy mercies, and make thy goodnesse illustrious upon thy servant through Jesus Christ our Lord.

III.

*Against death, and the feare of it.*

O Eternal God who for the sin of man didst send death into the world, and by the Resurrection of thy holy Son, didst bring life to all beleivers; have mercy upon this thy servant whom thou hast smitten with thy rod, and brought into the vally of teares, and the shadow of death; O let not thy fierce anger goe beyond a fatherly correction: let this rod be discipline, not vengeance; let it kill his sin, but not the man: but in judgement remember mercy; take from thy servant all inordinate feare; give him a present mind, a hopeful

*A forme of prayer at the*

hopeful Spirit, a faithful heart, a perfectly repenting conscience, a charitable and a devout soule. Take from him the feare, and take from him the sentence of death; preserve his life, and restore his health if that be best for him; for to thy power we submit, on thy goodnesse we doe depend, by thy wisdom we desire to be governed, and that thy love should choose for thy servant. But if thou hast otherwise decreed, O grant to thy servant the comforts of a holy hope, and the strengths of an unconquerable faith; the constancy of an unmooved patience, and the meekenesse of a perfect resignation; that to him to live may be Christ, and to die may be gaine; that whether he lives or dies he may be thine through Jesus Christ our Lord. Amen.

IV.

*For Pardon.*

**O** Most gracious and eternal Son of God, who onely hast power to forgive sins, and to rescue erring soules from the power of sin, and from the wrath of God, be gracious to thy servant who confesses thy justice in his suffering, and begs to feele thy mercy in his pardon, and thy pity in his ease and restitution. Contend no longer with the miserable  
who

*visitation of the Sick.*

who confesses himselfe guilty: reject him not  
that begs for remission of his sins and remis-  
sion of thy anger; remember not the follies of  
his childhood, nor the vanities of his youth,  
the sins of his tongue, nor the sins of his anger;  
the sins of desire, nor the innumerable brea-  
ches of charity; his infinite omissions of duty,  
& the inexcusable actions of his choice. Thou  
hast glorified thy selfe in all generations of  
the world by giving pardon to the penitent,  
and ease to the afflicted, comfort to the com-  
fortlesse and refreshment to the weary; Behold  
O God the sorrowes of thy servant; and re-  
member his sins no more. Behold the passion  
and the paines which our blessed Lord suf-  
fered for our sins; and let not the sins of  
thy servants cause thee to take another for-  
feiture, and produce another and an eternall  
anger: but spare thy servant in thy anger;  
and remember him in thy mercy, and pity  
him in thy infinite compassion, and releive  
him with thy mighty grace, and deliver him  
from his sins, and bring him to thy glory,  
through Jesus Christ our Lord.

**V. If**

*A forme of prayer at the*

*V.*

*if he be in or neere the agonies of death.*

**O** Blessed God thou lover of soules and the Saviour of thy servants, who gavest thy Son to die for us that we might live in him, looke with mercy and great compassion upon the soule of thy servant for whom the Lord Jesus gave his precious blood. Now O God is that sad period in which he is to be consign'd over to his final sentence; now is the day of his great expence; his needes of mercy are great as his sins, and great as his dangers, and great as all his enemies; let him [or her] receive the fruit of all his labours, a blessed returne of all his prayers, the grace of thy promises, and the effect of all the sufferings of the holy Jesus: Now O God let him find the end of his hopes, and a just peace in his conscience, a spiritual communion with Christ, and the benefit of all his Passion, pardon of his sins, and the sweetest visitations of thy holy Spirit the comforter. Now let him feele the effect of thy mighty power and of thy glorious victory over sin and all the powers of darkenesse: let them have no portion in him; and let thine angers end in comfort and pardon, in the visitation of Angels and the glorious appearing of thy holy Spirit.  
Now

### *Visitation of the Sick.*

Now let him feele the truth of religion, and the substance of the things he hath hoped for; the verification of thy promises, and the goodnesse of God; let all the sermons of the Gospel passe into real exhibition of thy loving kindnesse; and let thy servant rejoyce in the portions of the blessed, in the redemption of his soule, in the communion of Saints, in the society of the spirits of just men made perfect, through Jesus Christ our Lord.

*Then shall the Minister recommend the soule of the Dying man, if it be departing the body.*

#### I.

O Most Blessed and most gracious Saviour Jesus, into thy holy hands we commend the soule of this our Brother [or Sister] praying thee to defend it from all evil, from the wrath of God which he hath deserved, from the evil Spirits of darkenesse which are ready to devoure it; from the flames of hell from whence nothing can rescue it but the mercies of God in our Lord Jesus Christ,

*Amen.*

#### II.

Let thy holy Angels receive this soule from her prison and ruinous house of clay, and  
T carry



*A forme of prayer at the*

carry it to the region of loving and obedient  
soules in the bosome of Jesus, there with joy  
and longing, with the assurance of hope and  
peaceful charity to expect the Resurrection of  
the just and the day of thy righteous judge-  
ment.

*Amen.*

III.

O let not the Devils accuse this soule before  
thee, or if they doe let them not prevaile;  
but interpose thy death and passion, thy me-  
diation and intercession between thy judge-  
ment and this soule, now at her departure  
and at the day of judgement, that in the  
terrors of that day, this soule may stand up-  
right, supported by the armes of thy eternal  
mercy.

*Amen.*

IV.

Let not this soule carry along with her the  
infirmities of her present state, but be im-  
mur'd with a guard of loving and blessed  
Spirits to defend her against all the hostilities  
and incursions of all evil Angels. Now she  
shall see what she never saw, and heare what  
she never heard, and know what was never  
revealed below; O grant that she may have  
aydes that here she never did need, even migh-  
ty assistances in proportion to her new and  
stranger state, that whatsoever is in the darke-  
nesse

*visitation of the Sick.*

ness or in the fire, in the secret regions of  
wrath, and the horrible places of torment and  
fearful expectations may not afflict or affright  
the lambe of thy flock, the price of thy bloud,  
the child of thy kingdome, and the portion of  
thine owne inheritance.

*Amen.*

V.

O sweetest Jesu say unto this soule This  
day shalt thou be with me in Paradise; say  
unto this soule Feare not, for it is my Fathers  
pleasure to give thee a Kingdome; Let this  
soule dwell in safe and pleasant regions; and  
be supported with the hope of God, comfort-  
ed with a holy conscience, rejoyce in a con-  
firm'd pardon, be recreated with the visita-  
tion of Angels, and walke in white whither-  
soever the Lambe shall goe.

*Amen.*

VI.

Give unto this decaying dying body a  
blessed and a glorious resurrection; to this  
weary and afflicted, this penitent and redee-  
med soule a portion in the blessed sentence of  
the right hand amongst the blessed children  
of thy Father, who shall receive the Kingdome  
prepared for them from the beginning of the  
world.

*Amen.*

T 2

VII.

*A forme of prayer at the*

**VII.**

Remember O God the good things which by thy grace and by the aides of thy holy Spirit thy servant hath done in all his life: and remember not his evil deedes which by the weakenesse of the flesh, and the temptations of the Devil, and the evil contingencies of this world have afflicted and humbled the soule of thy servant: remember thy holy Son did die for these; and thy holy Spirit was the cause of those; and for whom thou hast given thy Son, and to whom thou hast given thy Spirit, give thy eternal pardon, and thy eternal glories, thorough Jesus Christ our Lord. *Amen.*

*After the soule is departed; the Minister may say this prayer in behalfe of the living friends and relatives of the dead.*

**A**lmighty God who governest all things in heaven and earth with infinite wisdom, and infinite mercy, and bringest good out of evil, comfort out of sorrow, and after a gentle visitation dost refresh thy children with the light of thy countenance, with the blessings of thy providence, with the returnes of thy grace, and the comforts of thy holy Spirit; have mercy upon this family, and returne

to

### *visitation of the Sick.*

to them all with thy loving kindnesse, exchanging their present sorrow into the advantages of holinesse and blessing. Be thou now and ever what thou gloriest in; a Father of the Fatherlesse, a Husband to the Widow, a God of comfort to them that mourne in secret. Grant that thy servant may not weepe as men without hope, nor murmure at thy dispensation, nor complaine of any thing but themselves, nor desire any thing but that thy will be done, nor doe any thing but what is agreeable to thy holy word and commandment; and grant that when thou smitest any of us it may increase thy feare in us, and when thou doest good to any of us in finiting or forbearing, in chastising or comforting, it may increase thy love in us: and let thy holy Spirit so prevail over all our wills and understandings, our affections and the outward man, our interests and our hopes, that we may live in this world pleasing to thee, and may goe out of this world with the peace of a holy conscience, and may have a joyfull resurrection in the last day, to a participation of the glories of God thorough Jesus Christ our Lord.

*Amen.*

### *The Blessing.*

**T**H E Lord blesse you and keepe you; the  
Lord make his face to shine upon you,

*A forme of prayer at the*

and be gracious unto you. The Lord lift up the light of his countenance upon you and give you peace.

The blessing of God Almighty, the Father, Son and holy Ghost, be amongst you and abide with you and be your portion for ever and ever.

*Amen,*

*Prayers and devotions to be us'd at the  
Burial of the Dead.*

*The Minister, before the Corps entring at the Church doore, may begin with one or more of these sentences.*

**A** Good name is better then precious ointment: and the day of death, then the day of ones birth.

It is better to goe to the house of mourning, then to goe to the house of feasting: for that is the end of all men, and the living will lay it to his heart.

I am the resurrection and the life saith the Lord: He that beleiveth in me, yea though he were dead, yet shall he live. And whosoever liveth and beleiveth in me shall not die for ever.

## *Burial of the Dead.*

It is appointed to all men once to die, and after death comes judgement.

I would not have you to be ignorant concerning them which are asleepe that we sorrow not even as others without hope. For if we beleive that Jesus died and rose again, even so them also which sleepe in Jesus will God bring with him.

*After the Corps is set downe in the body of the Church; let Morning or Evening prayer be read according to the time of the day, with this difference onely.*

Instead of the usual Psalmes,

Read *Psalme 39. Psalme 49. Psalme 90.*

*For the first lesson read Job 14. or 19.*

*After the first lesson read Psalme 88.*

*For the second lesson read*

*1 Corinth. 15. from verse 12 to the end.*

*After the second lesson read [Nunc dimittis.*

**L**ord now lettest thou thy servant depart in peace according to thy word:

¶ For mine eyes have seen thy salvation.

T 4

\* Which

*A forme of prayer at the*

\* Which thou hast prepared before the face of all people.

¶ To be a light to lighten the Gentiles and to be the glory of thy people Israel.

*Glory be to the Father &c.  
As it was in the beginning &c.*

*After the usual prayers are done; then the Corps carried being to the grave, the Minister shall read this lesson.*

*Ecclesiastes 12.*

**R**emember now thy Creator in the dayes of thy youth, while the evil daies come not, nor the yeeres draw nigh, when thou shalt say, I have no pleasure in them

While the sun, or the light, or the moon, or the stars be not darkned, nor the clouds return after the rain:

In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease, because they are few, and those that look out of the windows be darkned.

And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voide of the bird, and all the daughters of musick shall be brought low.

Also when they shall be afraid of that which is high, and feares shall be in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets:

## Burial of the Dead.

Or ever the silver cord be loosed, or the golden bowle be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.

### People.

Blessed be God.

*The Minister while they are preparing to interre the Corps shall say this Psalme.*

\* **T**H E wicked is driven away in his wickednesse: but the righteous hath hope in his death.

¶ I said in the cutting off of my daies: I shall goe to the gates of the grave; I am deprived of the residue of my yeares.

\* I said I shall not see the Lord, even the Lord in the land of the living: I shall behold man no more with the inhabitants of the world.

¶ I have set the Lord alwaies before me: because he is at my right hand, I shall not be mooved.

\* Therefore my heart is glad, and my glory rejoyceth: my flesh also shall rest in hope.

¶ For thou wilt not leave my soule in hell: neither wilt thou suffer thine holy one to see corruption.

\* As



*A forme of prayer at the*

\* As for me, I will behold thy face in righteousness: when I awake with thy likeness I shall be satisfied.

¶ Thou wilt shew me the path of life: in thy presence is the fulnesse of joy, and at thy right hand there is pleasure for evermore.

\* *Glory be to the Father &c.*

¶ *As it was in the beginning &c.*

*When the Corps is in the grave the Minister shall say*  
Forasmuch as it hath pleas'd Almighty God to take to himselfe the soule of our deare brother here departed; we lay his body in the ground; for out of it was it taken; dust it is, & unto dust it does return, but we lay it downe in a sure and certain hope of the resurrection from the grave. For the Lord himselfe shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first, then those which are alive and remaine shall be caught up together with them in the clouds, to meet the Lord in the aire: and so shall we be ever with the Lord. Wherefore comfort one another with these words.

*Let us pray.*

\* Lord have mercy upon us.

¶ Christ have mercy upon us.

\* Lord have mercy upon us.

*Our Father which art in Heaven &c.*

I, O

## Burial of the Dead.

### I.

**O** Almighty God with whom doe live the spirits of the iust men made perfect, we give thee humble thankes that thou hast delivered the soule of thy servant N. N. from the calamities of this life; putting a period to his sin and to his paines; O be pleased shortly to fill up the numbers of thine elect, and hasten thy kingdome; and to us thy servants grant that we may die to sin and live to righteousness, living a holy and a gracious life, peaceable and blessed, that when we have served thee in our generations we may die the death of the righteous, leaving a good name and a faire example behind, and our good workes may follow us; that being holy in our lives we may be blessed in our death, and with this thy servant, and all other departed in thy love and feare, may lie in the bosome of our Lord, till by the trump of God we shall be awakened in the resurrection of the iust, to reigne with thee in thy Kingdome through Jesus Christ our Lord. Amen.

### II.

O most blessed Sayiour Jesus who art the resurrection and the life, and in whose sight the death of thy saints is precious, looke upon us thy servants whose life is vanity, and our  
dayes

*A forme of prayer &c.*

dayes passe away like a tale that is told, and as the remembrance of a passenger that stayeth but a night; the dayes of our pilgrimage are few and evil, and we disquiet our selves in vaine: O looke upon us with a gracious eye; give us thy holy Spirit of wisdom and peace to guide us in the wayes of God, that our affections and our conversation being in heaven; and being weaned from this world we may die daily, and every day be doing good; that laying up a treasure of good workes, we may rejoyce in the day of our death, and may be freed from the terrors of the day of judgement, and the gates of hell may not prevail against us. O preserve us from that eternal wrath which shall destroy all thine enemies, and let our portion be with the charitable and the merciful, on the right hand of the Father, where thou sittest and reignest in the glory of God to eternal ages world without end Amen.

*If it be opportune, then here may be added one of the prayers [for a blessed death] at the end of Evening prayer throughout the yeare: ending with the usual benediction.*

*The Grace of our Lord Jesus Christ &c.*

*A forme*

# A forme of Devotion

TO

Be used and said in the daies

OF

## Sorrow and Affliction.

... of ... to ... and ...  
... of ... and ...  
... family ...

The name of ...  
and ...

...

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...

*A forme of Devotion to be used and said, in  
the daies of Sorrow and Affliction of a  
family or of private persons.*

In the name of the Father, the Son  
and the Holy Ghost.

*Our Father, &c.*


*O God make speed to save us.*

*O Lord make hast to helpe us.*

*Glory be to the Father, &c.*

*As it was in the beginning &c.*

*The Psalme.*

 Ide not thy face far from me O Lord,  
put not thy servant away in anger:  
thou hast been my helpe, leave me  
not neither forsake me, O God  
of my salvation.

¶ O my God, I cry in the day time, but  
thou hearest not, and in the night season I  
am not silent.

\* But

*A forme of prayer at the*

\* But thou art holy, O thou that inhabitest the praises of Israel.

¶ Our Father trusted in thee, they trusted in thee and thou didst deliver them.

\* But I am a worme, and no man: smitten of thee Lord, afflicted, tormented, forsaken.

¶ Thou hast filled me with bitternesse, and hast made me drunken with worm-wood, thou hast remooved my soule far off from peace, and I have forgotten prosperity.

\* But O God thou art my God, early will I seek thee, be not thou far from me O Lord, O my strength hast thee to help me.

¶ I acknowledge my sin unto thee, and mine iniquity have I not hid, I will confesse my transgressions unto the Lord, O doe thou forgive the iniquity of my sin.

\* Thou art my hiding place, thou shalt preserve me from trouble: thou shalt compasse me about with songs of deliverance.

¶ Lord make me to know my end, and the measure of my daies, what it is, that I may know how fraile I am.

\* Behold thou hast made my daies as an hand breadth, and mine age is as nothing before thee: verily every man at his best state is altogether vanity.

¶ And now O Lord what wait I for? Surely my hope is in thee.

\* Deliver me from all my transgressions, remooove

*time of affliction.*

remove thy stroke away from me ; I am even consumed by the blow of thy hand.

¶ When thou with rebukes dost chasten man for iniquity, thou makest his beauty to consume away like a moath ; Surely every man is vanity.

\* Hear my prayer O Lord and give eare unto my cry, hold not thy peace at my teares. For I am a stranger with thee, and a sojourner as all my Fathers were.

¶ O spare me a little, that I may recover my strength, before I goe hence and be no more seen.

\* Let all those that seek thee, rejoyce and be glad in thee : Let such as love thy salvation say continually, The Lord be magnified.

¶ But I am poor and needy, yet the Lord careth for me: thou art my helpe and my deliverer, make no tarrying O my God.

*Amen. Amen. Amen.*

Then Read,

The second Chapter of *Ecclesiasticus*,  
or The first Chapter of *S. Matthews Gospel*,  
or The twelfth Chapter to the *Romans*,  
or The 5 Chapter of the 2<sup>d</sup> Epistle to the  
*Thessalonians*.

or The 1 of *Timothy* the 6. Chapter,



*A forme of prayer in the*

*or Hebrews 12.*

*or James 5<sup>th</sup>.*

*These at several times.*

*After the chapter is read; sit still a while and consider of such comforts, or instructions as are in the chapter fitted to your needs.*

*If this office be said by a Minister in the company of the afflicted person; then he may adde such useful and comfortable discourses as are occasioned by the chapter, and then say the following Collect.*

*After meditation or discourse, humbly kneel down, and pray.*

*I.*

*An act of Repentance.*

**O** My God and Father, in vaine doe we beg to have thy heavy hand taken from us, so long as the cause remaines: Our sins, O God, our sins are so great, so numerous, so intolerable, that we must needs with shame hide our face, and confesse we have deserved all the evill that we suffer, and all that which thou hast threatned: we have. O God more to give thee thanks for, then we have to deplore. It is thy infinite mercy that we are yet kept from feeling thy severest judgements. It is thy mercy that we have our senses and our

*under-*

*time of affliction.*

understandings ; that we have the use of thy word and sacraments ; that we have not intolerable pains of body, and unsufferable troubles in our mind ; It is thy blessing that we have bread, that we have many friends, that we have the prayers of thy faithfull servants ; that we have faith in thee, and that we have hope. It is thy infinite mercy, that are we yet kept from the unsufferable pains of hell, & are permitted to pray to thee, to relie upon thy mercies, to worke out our salvation, and to expect thy loving kindnesse in the Land of the living.

**II.**

All the evils that we suffer, we have deserved, but nothing of this good have we deserved ; we are lesse then the least of all thy mercies ; and our sins are greater then the greatest of all our sufferings. \* And now O God thou who hast so mercifully dealt with thy servants in taking a lesse fine of us, then in justice thou mightest have exacted, be pleased also to proceed in the methods of thy mercy ; and make our present sufferings be instrumental of thy glory, of the pardon of our sins, of the sanctifications of our Spirits, of the humiliation of our soules, that like silver tried in the fire, we may come forth more pure, vessels of honour, pleasing and acceptable to thee in Jesus Christ.

*A forme of prayer in the*

II.

*An act of patience and resignation.*

**W**E E know O God that thou art infinitely wise and infinitely good, and thou disposest all the events of thy creatures to excellent purposes, and delightest to bring good out of evil. Behold O God we are thy servants, and thy creatures, do to us as seemeth good in thine eyes, onely give us patience, and a long suffering Spirit, that we may not murmur secretly when we complaine openly; that we may not make hast in the day of our calamity, but with a quiet spirit expect and wait for the time of our redemption. But make no long tarrying O Lord, make hast to helpe us, O God of our salvation; and be pleased to give us a light from heaven, that with the eye of faith, we may see beyond the cloud, and looke for those comforts which thou didst prepare for thy servants that love thee and put their trust in thee, and have laid up all their hopes in the bosome of God.

IV.

*An act of hope.*

**O** God our God, thou hast said unto us, I will never leave you nor forsake you, thou

*time of affliction.*

thou hast often eased our calamities, and taken off thy severe hand, thou hast promised to be with us in time of need, thou delightest to deliver them whose confidence is in thy goodnesse. Thou hast supported our spirits in the day of our sorrow, and hast given us many intervals, and spaces of refreshment, and renewest thy loving kindnesse day by day: O let us never have our portion amongst the hopelesse and desperate. Let us alwaies pray to thee, and hope in thee, and in every period of our affliction let us doe some actions of virtue, by which we may please thee, and be accepted so long as we can pray. Thou hast commanded us to hope, and we doe hope that these comforts shall refresh our soules; that thy mercies will support us under our afflictions, that thy Spirit shall comfort us in it, and thy grace and thy glorious providence shall speedily deliver us from it. Amen Blessed Jesu, Amen.

*V.*

*The Petition.*

**A**Nd now O most mercifull Father, give thy servants admittance to present our complaint before the throne of grace, and let our petition enter into thy presence: thy ar-

*A forme of prayer in the*

rows stick fast in us, and thy hand presseth us fore: Open thy heart, the treasure and spring of mercie, and thence let comforts and refreshments descend upon thy servants. Put a blessed period to our sorrows, but first put a stop to our sins; let us not sin against thee, when for sinne thou art limiting us; Let us never charge thee foolishly, nor behave our selves peevishly towards others, but use all the means we can to ease their sorrows, to lighten their burdens, to sweeten their lives, that so we may expect from thy goodnesse a more plentifull and abundant measure of loving kindnesse.

**VI.**

Lord put a barr and stop unto our passions; make them to be humble ministers of religion [and prudent government] but never let us suffer any violent transportations in our selves, never be provoked to any bitterness, never to be harsh or cruell towards any, never to speak any thing peevishly and undecently, never to put too much upon any temporall interest; In all things let us behold thy providence, and reverence thy justice, and adore thy majesty, and feel thy mercy, and obey thy Spirit; and if thou shalt still persevere to smite us, and to try thy servants, let not thy punishing us ever cause us to sin  
against

*time of affliction.*

against thee. Let not our own follies be our scourges, lest we sin against thee, and loose thy blessing for ever.

VII.

Be pleased O my God, to adde this favour unto thy servants, that our trouble may not be doubled or increase by our own infirmities; take from us all troublesome fancies and too quick apprehensions of our sorrows; Blessed be thy Name, they are finite, and they are temporall sorrows, they are lesse then our sins, and they are lesse then thy mercies; Give me grace to despise the world, and all its interests and possessions, that while we set not our affections upon them, we may not be too much afflicted, when we are crossed in them; but let our great care be to please thee, our greatest fears, least we should sin against thee; let our dutie be our imployment, thy providence our portion, thy Spirit our guide, thy law our rule: That when this cloud is passed over, we may see the brightnesse of thy face, and perpetual showers of grace and mercy, refreshing our sad and weary spirits; so shall thy servants sing praises to the honour of thy Name, when thou shalt have saved our soules from death, our eyes from teares, and our feet from falling: grant these mercies O blessed God, and Father, for Jesus Christ his sake our dearest Lord and Saviour. Amen.

## A forme of prayer against

*A private prayer to be said by or for a person  
(mutatis mutandis) apt to be afflicted with  
feare of death or Gods anger, and the uncer-  
taine state of his, or her soule.*

**O** Eternal God most gracious Father, in  
much mercy & compassion behold me thy  
servant loaden with my sins, encompassed with  
infirmity, assaulted by enemies without, and  
apt to be betrayed by my owne weaknesse  
within. If I am cheerfull, I am apt to be care-  
lesse of my dutie, If I am sad, I am timorous  
and unsafe, too ready to distrust thee, and to  
sinke under the burden of those calamities  
which by my sins I have deserved. O God I  
confesse with sorrow and thame, that I resolve  
often to give my selfe intirely to thy service,  
but I am so perpetually beaten with the vio-  
lent tempests and stormes of passion, that all  
my hopes and all my feares grow unactive  
and uselesse and are overcome by them, and  
sinke under my owne evil customes and infir-  
mities. [*Envy, Pride, Ambition, Anger,*] And  
under this state of infelicity I groane and la-  
bour, and to thee I humbly make my com-  
plaint; for thou art my hope and my strength,  
my rock and my might, my Saviour and de-  
fender, my support and my deliverer. O hear  
the saddest cries of thy humble and afflicted  
servant

## Spiritual affliction.

servant, and give me ease from my greatest sorrowes: Give me a cheerfull heart, and a severe spirit, a love of thy mercies, and a trembling at thy judgements, an infinite desire to please thee, and a great fear to offend thee; and though I humbly desire of thy glorious goodnesse, to secure and promote my eternall interest by what instruments thou pleasest, yet because thou art my Father and my mercifull God, I begg of thy infinite goodnesse to take care of my infirmities, and to pity my weaknesses; and make my religion to be to me the pleasantest thing in the world: that nothing may tempt me from thee, and prevaile in the daies of my weaknesses and disadvantage.

### II.

○ Blessed God be pleas'd to give me a perfect repentance for all my sins; and admit me to a full pardon, and not onely so, but if it be thy gracious will consigne this my pardon by some testimony from heaven, by a holy and a humble hope, by a strong faith, and a cheerfull spirit, by joy in God, and a command over my passions, by meeknesse and charity, by forgiving every one that troubles me, and every one that offends me. O God my God give to thy servant an excellent religion, and a devout spirit, and grant that I may take great pleasure



*A forme of*

in the service of God, in obedience to my spirituall superiors, in doing the works of that dutie to which thou hast called me in my present state of life, and never suffer me to fall into a despairing or an amazed conscience, into the evils of a tedious or impatient, a wounded or an afflicted spirit: but grant that rejoicing in thee evermore and delighting in doing my dutie, in mortifying my passions, in loving and serving my dearest Relations, I may be preserved in thy fear and thy favour, and nothing may be able to separate me from the love of God in Christ Jesus. Amen.

III.

O my dearest Saviour take from thy servant all inordinate fear of death, and give me a great desire after heaven and heavenly things: and when thou shalt call me from this world, conduct me by the graces and comforts of thy Holy Spirit evenly and holily, certainly and cheerfully, to the regions of hope and joy, that in thy armes I may expect and long for the day of recompences and of thy glorious appearing. O God hear the prayer and most passionate desires of thy servant: and since thou hast commanded us in the time of need to come with boldnesse to the throne of grace, grant that I may be accepted by

## Thanksgiving.

by thy mercies and loving kindnesse, through the merits and intercession of my Lord, in whom I desire to live, and for whom I will not refuse to die, our Blessed Lord and Saviour Jesus, to whom with thee O blessed Father and most Holy Spirit, I humbly give all honour and thanks, and glory, and love and service, and desire to doe so for ever. Amen.

*A forme or prayer of Thanksgiving.*

*The Preface, to the following office.*

Since it hath pleased God to heare our prayers and to give us the blessing we now feele and rejoyce in, [the blessing of *Peace, Health, Plenty, Victory &c.*] let us faithfully and devoutly give thanks unto God for his great benefit and grace; and say,

*Psalmes Eucharistical or of thanksgiving, upon special times of festivity: to be added to any of the foregoing offices: or to be said distinctly*

*After a plentiful Harvest.*

*Our Father which art in Heaven, &c.*

\* **O** Be joyful in God all ye lands: sing praises unto the honour of his Name, make his praise to be glorious.

¶ **O** come hither and behold the works of  
of

*A forme of*

of God, how wonderful he is in his doing toward the children of men.

\* Thou visitest the earth and bledest it, thou makest it very plenteous.

¶ Thou waterest her furrowes, thou sendest raine into the little vallies thereof: thou makest it soft with the drops of raine and bledest the increase of it.

\* Thou crownest the yeare with thy goodnesse: and thy clouds drop fatnesse.

¶ They shall drop upon the dwellings of the wilderness: and the little hils shall rejoyce on every side.

\* The folds shall be full of sheepe, the vallies also shall stand so thick with corne, that they shall laugh and sing.

¶ Praised be God which hath not cast out our prayer, nor turned his mercy from us.

\* Let us now feare the Lord our God that giveth raine, both the former and the latter raine in his season:

¶ He reserveth unto us the appointed weekes of the harvest.

\* Lord what is man that thou hast respect unto him! or the Son of man that thou soregardest him!

¶ The eyes of all waite upon thee O Lord, and thou givest them their meat in due season.

\* Thou openest thine hand: and fillest all things living with plenteousnesse.

¶ The

## Thanksgiving.

¶ The Lord is righteous in all his wayes,  
and holy in all his workes.

\* The Lord is nigh unto all them that call  
upon him : yea all such as call upon him faith-  
fully.

¶ He will fulfill the desire of them that  
fear him : he also will hear their cry and will  
help them.

\* That our sons may grow up as the young  
plants : and that our daughters may be as the  
polished corners of the Temple.

¶ That our garners may be full and plen-  
teous with all manner of store : that our sheep  
may bring forth thousands, and ten thou-  
sands in our streets.

\* That our oxen may be strong to labour;  
that there be no decay ; no leading into cap-  
tivity, and no complaining in our streets.

¶ Happy are the people that be in such  
a case ; yea blessed be the people which have  
the Lord for their God.

*Glory be to the Father &c.*

*As it was in the beginning &c.*

## II.

*After recovery of a City, family or single person  
from the Plague, or any great sicknesse.*

\* Come hither and hearken all ye that  
fear God, & I will tell you what he hath  
done for my soule.

¶ I

*A forme of*

¶ I called unto him with my mouth, and gave him praises with my tongue: O Lord my God I cried unto thee and thou hast heard me.

\* Thou Lord hast brought my soule out of Hell: thou hast kept my life from them that goe downe to the pit.

¶ O what great troubles and adversities hast thou shewed me, and yet didst thou turne and refresh me! yea and broughtest me from the deepe of the earth againe.

\* Sing praises unto the Lord, O ye saints of his, and give thanks unto him for the remembrance of his holinesse.

¶ For his wrath endureth but the twinkling of an eye, and in his pleasure is life: heavinesse may endure for a night, but joy commeth in the morning.

\* Praised be the Lord daily, even the God which helpeth us and powreth his benefits upon us.

¶ He is our God, even the God of whom commeth salvation: God is the Lord by whom we escape death.

\* I will be glad and rejoyce in thy mercy: for thou hast considered my trouble, and hast known my soule in adversity.

¶ Thou hast not shut me up into the hand of the enemy: but hast set my feet in a large roome.

\* Thou

## Thanksgiving.

\* Thou hast turned my heavinesse into joy;  
thou hast put off my sackcloth, and girded me  
with gladnesse.

¶ Therefore shall every good man sing of  
thy praises without ceasing: O my God I will  
give thanks unto thee for ever.

*Glory be to the Father &c.*

*As it was in the beginning &c.*

### III.

*After a victory, or the prosperous ending of  
a warre.*

Blessed be the Lord my strength, which  
teacheth my hands to warre and my fin-  
gers to fight.

¶ My hope and my fortresse, my castle  
and deliverer, my defender in whom I trust,  
which subdueth my people that is under me.

\* When my spirit was in heavinesse thou  
knewest my path: in the way wherein I wal-  
ked had they privily laid a snare for me.

¶ I cried unto the Lord and said, Thou  
art my hope and my portion in the land of the  
living.

¶ Thou didst send downe thine hand from  
above: thou didst deliver me and take me out  
of the great waters, from the hand of strange  
children.

¶ Thou

*A forme of*

¶ Thou hast given victory unto Kings,  
and hast delivered David thy servant from the  
perill of the sword.

\* For I know that the Lord is great, and  
that our Lord is above all Gods.

¶ Whatsoever the Lord pleased, that did  
he in heaven and in earth, in the sea and in  
all deep places.

\* The Lord is on my side; I will not feare  
what man doth unto me:

¶ The Lord taketh my part with them  
that helpe me: therefore shall I see my desire  
upon mine enemies.

\* It is better to trust in the Lord, then to  
put any confidence in man.

¶ It is better to trust in the Lord, then to  
put any confidence in princes.

\* The Lord is my strength and my song:  
and is become my salvation.

¶ The voice of joy and health is in the  
dwellings of the righteous: The right hand  
of the Lord bringeth mighty things to pass.

\* The right hand of the Lord hath the  
preheminance: the right hand of the Lord  
bringeth mighty things to pass.

¶ He maketh warrs to cease in all the  
world: he breaketh the bow and knappeth  
the speare in funder, and burneth the chariots  
in the fire.

\* Behold how good and joyfull a thing it

## Thanksgiving.

is, brethren to dwell together in Unity.

¶ It is like the precious ointment upon the head that ran downe unto the beard, even unto Aarons beard, and went downe to the skirts of his clothing.

\* For there the Lord promised his blessing, and life for evermore.

¶ The Lord liveth, and blessed be my strong helper: and praised be the God of my salvation,

\* *Glory be to the Father &c.*

¶ *As it was in the beginning &c.*

*If there be any other occasion, instead of these use  
Te Deum Laudamus, &c.*

*After each of these Eucharistical Psalmes, shall  
be added as followeth.*

**Minister.**

Lift up your hearts.

**Answer.**

We lift them up unto the Lord;

**Minister.**

Let us give thanks unto the Lord our God:

X

**Answer.**



A forme of

Answer.

It is meet and right so to doe.

Minister.

I.

**I**T is very meet, right and our bounden duty that we should at all times and in all places give thanks and praise, honour and adoration, love and duty to thee O Lord God, the Father of mercies and the God of all comfort; who hast knowne our soule in aduersity, and delivered us from the evil we have deserved, and hast given us good things we deserved not: we confesse O God that we are lesse then the least of all thy mercies; but thy immense thy unlimited goodnesse and loving kindnesse rejoyces in doing us good, in preserving us from evil, in heaping thy benefits upon us, in giving to us witnesse from heaven [*in feeding our hearts with food and gladnesse:*] in delivering us from our enemies: [*in snatching us from the power of the grave*] in commanding thy destroying Angel to hurt us not] Holy Jesus, Blessed be God.

II.

We are thy servants and thy children; we are all thine; and have no interest but thy service

## Thanksgiving.

service; thou art our God, and all our hopes are laid up in thee: Thou art gracious when thou smitest us; but we cannot expresse thy infinite sweetness when thou releivest our necessity, when thou sustaineest our sorrowes, when thou dost deliver us from thy wrath, when thou hearest our prayers, when thou powrest thy benefits upon us. O give unto thy servants thankfull hearts, obedient and loving Spirits, carefulnesse of duty, charity and humility, zeale of thy glory, submission to thy divine will and pleasure; that serving thee with all our powers, loving thee with all our faculties, obeying thee in al instances, delighting in thee in all dispensations, we may be conducted thorough all varieties of providence, and defended in all temptations of our enemies, and relieved in all the necessities of our life, and assisted in all particularsof duty, that so we may passe through this valley of teares in peace and meeknesse, in faith and charity, with the confidence of a holy hope, and in the strength of thy righteous promises, to the fruition of those mercies which are the portion of willing and obedient soules, through Jesus Christ our Lord. Amen.

## The great penitential Letanies ;

To be said according to the discretion of him that ministers : especially in the time of Lent ; and upon solemn Fasting daies.

O Blessed God Father of mercies who hast sent thy Son to redeeme us from sin and wrath, have mercy upon us rebellious and perishing children, lost and miserable sinners.

O Blessed Saviour Jesus who wert the price of lost mankind, and gavest thy selfe a sacrifice for our sins, have mercy upon miserable and lost, but sorrowful and returning sinners.

O Blessed Spirit of the Father who didst come into the world to sanctify and to teach, to illuminate and to guide it, have mercy upon us foolish and ignorant, lost and miserable sinners.

O most Blessed and Mysterious Trinity, God the Father, Son and holy Spirit, have mercy upon us perishing and miserable sinners.

I. Pardon O God the vanities of our childhood, and the sins of our youth, our backward and dull ignorance, our forward and active malice, our early sins and slow repentances, our hastinesse to all evil, and our unwillingnesse to all good things whatsoever.

If

*Letany.*

*If thou Lord wilt be extreme to marke what is  
done amisse, O Lord who may abide it?*

2. O God of mercy pardon our want of discipline, our averfenesse to learne good things, our desires of evil, the first insinuations of sin, our morose delectation in vaine thoughts, our pleasure in evil remembrances, our entertaining little images of sin, our love of the temptation, our fondnesse after trifles, our want of love and want of understanding of the things of God.

*Cast us not away from thy presence and take not  
thy holy spirit from us.*

3. O God of mercy, pardon the infinite number of our foolish thoughts and voluptuous desires, our proud imaginations & phantastick pleasures, our secret deliciousnesse in what thou hast forbidden, our desires to die, our contempt and neglect of life; our foolish contrivances and trifling purposes, our ridiculous designs and unreasonable intentions.

*Turne thy face from our sins O Lord and put out  
all our misdeeds.*

4. O God of mercy pardon the infinite omissions of our duty; our seldome prayers and frequent wandring of our head and heart; our foolish arts to cosen our selves and to

### *A penitential*

cheat our soules of duty and reward ; our wicked rejoycings when we were forc'd to omit our devotion, and our listlesse manner of attending to them ; our dulnesse in hearing, our deadnesse in observing ; our excuses and pretences, our wearinesse of body and tediousnesse of Spirit, our dulnesse and sleepinesse, our seldome reading and more seldome meditating, our losse of many opportunities of receiving the holy Communion, and our making use of all opportunities of pleasure and vanity.

*But there is mercy with thee, therefore shalt thou be feared.*

5. O God of mercy pardon all the sins of our proud and prejudicate understandings, our wilful ignorance and voluntary neglect of the instruments of salvation, the weaknesse & imperfection of our faith, and our trifling notices of things, our distrust of thee and our confidence in the creatures, our superstitious fancies and foolish opinions, our weake conjectures and easinesse to beleive, our suspicions and jealousies of thee, and our wicked sentences and evil reportings concerning thy actions and thy attributes, our relying upon dreames, and our not relying upon thy word, our love of being abus'd in our perswasions, and our beleiving doctrines for interest and passion, our weake

*Lecany.*

weake inquiries and confident opinions, our doubtings & trepidations in the day of temptations, and our unreasonable confidences, boastings and presumptions when we are prosperous, easy and untempted.

*Lord be merciful to our sins for they are very many.*

6. O God of mercy pardon the sins of our will; our violent prosecutions of pleasure, and our hatings of religion, our unwillingnesse to please thee, and our fiercenesse of desire to please our selves; our unwillingnesse to submit to thy lawes & to the events of thy providence, our disobedience to revelations, to the advices of the wise and the discourses of the learned, to the voice of God and the lessons of the Spirit, our unreasonable choice and malicious determinations, our yeildings to the whispers of the flesh, and our obstinacy against the motions of illuminated reason.

*O give us the comfort of thy helpe againe, and establish us with thy free Spirit.*

7. O God of mercy pardon the inordination and irregularity of our affections; our anger is hasty and quick, unreasonable and immoderate, a perpetual storme and a perpetual folly; our desires are passionate

*A penitential*

and great, sensual and intemperate, we fear the feares of men, and our hopes are of things that profit not; we love that which destroyes us, and doe not love that by which we can be made alive; we rejoyce in the wayes of death, and our sorrow is not unto amendment of life; every sad accident of the world does amaze us, but we are not afflicted when we loose thy favour, when we doe foolish things, and enter into the portions of thy displeasure.

*Lord be merciful unto us, for our sins are very great.*

8. O God of mercy pardon the hypocrisie of our lives, our desires to seeme holy, our neglect of being so, our being satisfied with shadowes and outsides, with an unactive faith, with the faith of Devils and the hope of hypocrites, with the comforts of the presumptuous and the confidences of the proud: we have rested in outward workes and have not secur'd the truth of the Spirit; we confesse our sins and still commit them; we pray against them and yet we love them; we call thee Father and obey thee not; we say thou art our Lord and yet we doe not feare thee; we approach thee with our lips, and our hearts are far from thee; wee bow our heads and lift up our hearts and hands against thee: we  
humble

### Litany.

humble our selves in flattery, and mortifie our affections with deceit ; we pretend religion to serve our owne worldly ends, resting in formes of godlinesse but denying the power of it.

*O God be merciful unto us, for our state is very miserable.*

9. O God of mercy pardon our impatience and immortification, our secret murmures and open rebellions ; our temptings of God, our provocations of thee to anger, our entring into needlesse dangers, the deferring of our repentance and the hardning of our faces against thy judgements, our contempt of thy mercies, and turning thy grace into wantonnesse, despising thy long suffering and thy goodnesse, and trusting boldly where thou hast given us no ground of hope or comfort.

*O Blessed Jesu that takest away the sins of the world have mercy upon us.*

10 O God of mercy pardon the innumerable sins of our tongue, our vaine and common swearings, our bold affirmatives of what we know to be false or know not to be true, our crafty and insnaring talke, our secret and injurious whispers, our backbiting and detraction, our undervaluing our Brother and easily reporting



### *A penitential*

porting evil, our bragging and vainglorious words, our laying snares for praise, our flattering some and reproaching others, our clamorous revilings and uncharitable chidings, and in whatsoever we have spoken against thee or against our Brother.

*O Lambe of God that takest away the sins of the world have mercy upon us.*

11. O God of mercy pardon our abuses of thy sacred and venerable Name; our unworthy usages of our selves upon whom thy Name is called, our profanation of thy word, our irreverent using the Sacraments, our dishonouring thy houses of prayer, our curious inquiries into the secrets of God and the secrets of men, our wilful angring and provoking our neighbours to cursing and swearing and all intemperate wrath, our unnecessary troubling them and betraying them to folly and indignation.

*O remember not our old sins, but have mercy upon us and that speedily.*

12. O God of mercy pardon our abuse of holy times and holy offices, our neglect of assembling our selves together, our vaine recreations and foolish imployments, the prodigality of our precious time in idle gaming and uselesse

*Litany.*

uselesse businesse, our being idle servants or  
cruel Masters, false in our trust, or unreasona-  
ble in our commands, our peevish neglect of  
the customes of the Church & our schismatical  
behaviour in the congregations of the Lord.

*Helpe us O God of our salvation, and for the glo-  
ry of thy Name, save thy sinful servants.*

13. O God of mercy, pardon all our re-  
bellions against thee and against thy represen-  
tatives, our lawful Superiors; our irreverence  
and disobedience, our murmurs and repinings  
against them, our rude words and perverse  
disputings, our neglect of their persons and  
desires, our publication of their faults and  
rejoycing in their infirmities, our being a-  
sham'd of their poverty and condition, our  
boasting of our kinred and extraction, our  
secret cursings or open reviling the ministers  
of justice, our mocking and scorning old and  
aged persons, and whatsoever is irreverent,  
froward, disobedient, unjust or uncharitable  
towards our betters.

*O deliver us and purge away our sins for thy  
Names sake.*

14. O God of mercy pardon all our cruel  
thoughts, our provoking words, and injurious  
actions,

### *A penitential*

actions, cleanse our hands from violence and our hearts from bloud-guiltinesse O God, forgive us our uncharitable treating of our selves or others, our unjust wranglings and peevish quarrels, our taking things and words in an evil sence and to purposes of discord and dissension, our threatning and keeping men in feares, our not rescuing, or not preserving those whom we could and ought to have preserved, our imbittering the spirit of our neighbour, our unpeaceable dispositions, our tempting and betraying, our wounding and killing our own soules and the soules of our brethren, whom we ought to have snatched from the fire, and according to our powers withheld from the everlasting burning.

*O take away our iniquity from us, and remember our sins no more.*

15. O God of mercy, pardon our gluttony and drunkenness, the disorders of our diet and the disorders of our passion, our wanton thoughts & wandring eyes, our impure desires and all our actions of uncleanness, our lascivious dressings and idle consumptions of our time, our making provisions for the flesh to fulfill the lusts of it, the dishonourings of our body, and the pollutions of our spirit, our making the members of Christ be the members

*Letany.*

members of an harlot, and defiling the temples of the holy Ghost by unnatural actions and desires not to be nam'd and much lesse to be entertain'd, our softnesse and effeminacy, our sensualities and studies of the flesh and all the excesses and irregularities within that state which thou hast blessed and sanctified: but we are uncleane, we are uncleane.

*O Gleanse our soules from sin; take away our iniquity and thou shalt find none.*

16. O God of mercy, pardon our injustices and rapines, our open invasion and secret underminings of the rights of others, our greedy desires and fierce pursuances of money, our love of wealth and our hastinesse to be rich, our arts of unequal bargaining and deceitful words, our unjust law suits and the vexatious prosecutions of just or unjust, our detaining the wages of the hireling and our defalking of his dues, our pressing upon the necessities of the poore, and raising prices for their need, our hard and oppressive contracts, our rigors of justice and varieties of injustice, our want of charity and tenacious retaining our money, our reception or retention of unjust purchases, our sacriledge and simony, our entring into the feilds of the Fatherlesse, wronging the helpelesse widow who is thy care; our forwardnesse to run into debt and our carelesse-  
nesse

*A penitential*

nesse to come out of it ; our improvident conduct of our estates and our foolish mispendings, our causing diminution to the goods of others and the avaritious increasing of our owne.

*Wash us thoroughly from our iniquity, and cleanse us from our sin.*

17. O God of mercy forgive us our breach of promise to men, and of our holy vows made to thee our God: our wilful or carelesse lying, our false accusation or false witnessing, our perverting righteous judgement by bribery or false information, and causing the innocent to suffer ; our leading the blind out of his way ; our accusing others, and justifying our selves, our false excuses and fain'd pretences, our causlesse affirmings and denyings, our jealousies and suspicions and all the iniquity of our hearts and tongues.

*Hide thy face from our sins and blot out all our transgressions.*

18. O God of mercy pardon our envy and our discontented hearts, our ambitions and curiosities, our rejoycings in the evil of our neighbours, and our repining and displeasure at his advancement, our violent and distracting carefulnesse for the things of this world,

*Letany.*

our affrightments in every sad accident; and  
all our covetous thoughts and degenerous  
and unworthy practises.

*Lord Jesu be mercifull to us miserable but peni-  
tent and returning sinners.*

O that our head were waters, and our eyes  
a fountaine of teares that we might weepe  
day and night till thou wert reconciled to thy  
people. Thy congregation is an assembly of  
adulterous and treacherous men.

We have bent our tongues like a bow for  
lies; but we are not valiant for the truth  
upon earth; we have proceeded from evil to  
evil and we have not knowne thee.

[Every one deceives his neighbour, and  
weary themselves to commit iniquity: for these  
things thou hast visited us in anger, thou hast  
fed us with wormwood, and given us water of  
gall to drinke. Thou hast sent the sword up-  
on us to consume us and the spirit of division  
to scatter us abroad.]

But in thee O Lord is our confidence and  
our glory; for thou dost exercise loving kind-  
nesse, judgement and righteousness in the  
earth, for in these things thou dost delight.

O Lord therefore, correct us, but with  
judgement, not in thine anger, least thou  
bring us to nothing: we pray not against sor-

row;

*A penitential Letany.*

row ; but pray to multiply our penitential sorrowes upon us ; that we may truly mourne for our offences against thee, and may with great caution take care we may no more offend thee, and redeeme the time which we have spent in vanity ; and imploy the remaining portion of our dayes in the wayes of peace and righteousness, of wisdom and the feare of God ; that when thou shalt send thy Angels to gather the wheat into thy granary, we may be bound up in the bundle of life and dwell in the house of God for ever, through Jesus Christ our Lord. Amen.

Καὶ οὗτοι τὴν δόξαν ἀνατιμωμένοι

Every one does his neighbour, and

Things don't fall into place in anger, they fall

Τῷ ἁγίῳ Πνεύματι

Nuw y e a y as tus alyas  
 7<sup>th</sup> mlyas, or's su tmal'li

For in their times thou dost delight  
 us with judgment and high counsel in the  
 our glory, for thou dost cherish loving kind-  
 ness in thee O Lord our confidence and

# THE PSALTER:

OR,  
PSALMS of DAVID,

After the KING's Translation.

With ARGUMENTS to every PSALM.



*Te decet Hymnus.*



THE PSALTER

OF  
DAVID

With the King's Translation

And Annotations to every Psalm



To be used in the Church



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THE BOOK OF PSALMS.

Mo. Pr. PSAL. I.

*The good man describ'd: of true piety, and the fruits of it: the judgments of God upon the wicked.*

**B**lessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornfull.

2 But his delight is in the law of the Lord, and in his law doth he meditate day and night.

3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doth shall prosper.

4 The ungodly are not so: but are like the

chaff which the wind driveth away.

5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

6 For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.

PSAL. II.

*The endeavours of evil men against the kingdome of David and of Christ: The eternity of Christs kingdome, and the stability and amplitude of the Church: The attempts of the ungodly against it are ineffectuall: Kings are invited to be subjects of Christs kingdome.*

**W**hy do the heathen rage, and the people imagine a vain thing?

2 The Kings of the earth set themselves,

A 2

and

and the Rulers take counsel together, against the Lord, and against his anointed, saying,

3 Let us break their bands asunder, and cast away their cords from us.

4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

6 Yet have I set my King upon my holy hill of Zion.

7 I will declare the decree: the Lord hath said unto me, Thou art my son, this day have I begotten thee.

8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth

for thy possession.

9 Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potters vessel.

10 Be wise now therefore, O ye kings: be instructed ye Judges of the earth.

11 Serve the Lord with fear, and rejoyce with trembling.

12 Kisse the son lest he be angry, and ye perish from the way, when his wrath is kindled but a little; blessed are all they that put their trust in him.

PSAL. III.

*David flying from the face of his son Absalom, strengthens himself in the goodnesse of God, and his experience of it: He prays for himself and his people: They who are under the crosse must pray, and trust in God.*

**L**ord, how are they increased that trouble me: many are they that rise up against me.

2 Many

PSAL. IV.

David prayes to God in his trouble. Exhorts Absalons party that they should not be offended at the Kings cause, because he was afflicted. He exhorts his own party that they should bear the crosse patiently, rely upon God, and give him glory, and expect salvation from him; and not to dote upon the prosperity of the wicked.

1 Many there be which say of my soul, There is no help for him in God. Selah.

2 But thou O Lord, art a shield for me; my glory, and the lifter up of mine head.

3 I cried unto the Lord with my voice, and he heard me out of his holy hill. Selah.

4 I laid me down and slept; I awaked, for the Lord sustained me.

5 I will not be afraid of ten thousands of people, that have set themselves against me round about.

6 Arise, O Lord, save me, O my God; for thou hast smitten all mine enemies upon the cheek-bone: thou hast broken the teeth of the ungodly.

7 Salvation belongeth unto the Lord: thy blessing is upon thy people. Selah.

**H**ear me, when I call, O God of my righteousness: thou hast enlarged me when I was in distresse, have mercy upon me, and hear my prayer.

1 O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing? Selah.

2 But know that the Lord hath set apart him that is godly, for himself. the Lord will hear when I call unto him.

3 Stand in awe, and sin not: commune with your own heart upon your

The j. day.

Psalms.

The j. day.

your bed, and be still.  
Selah.

5 Offer the sacrifices  
of righteousness: & put  
your trust in the Lord.

6 There be many  
that say, Who will shew  
us any good? Lord lift  
thou up the light of thy  
countenance upon us.

7 Thou hast put glad-  
nesse in my heart, more  
then in the time that  
their corn and their  
wine encreased.

8 I will both lay me  
down in peace, and  
sleep: for thou Lord  
onely makest me dwell  
in safety.

PSAL. V.

David relying on the testimony of  
a good conscience, and the ju-  
stice of God, that he will cer-  
tainly destroy the wicked, and  
set his face against proud and  
lying rebels, Achitophel or Doeg,  
comforts himself in Gods good-  
nesse, and his hopes of returning  
to the house of God: and ex-  
horts the faithfull to praise him.

**G**ive eare to my  
words, O Lord,

consider my meditati-  
on.

2 Harken unto the  
voice of my cry, my  
king, and my God:  
for unto thee will I  
pray.

3 My voice shalt  
thou hear in the mor-  
ning, O Lord, in the  
morning early will I di-  
rect my prayer unto  
thee, and will look up.

4 For thou art not a  
God that hath pleasure  
in wickednesse: neither  
shall evill dwell with  
thee.

5 The foolish shall  
not stand in thy fight:  
thou hatest all workers  
of iniquity.

6 Thou shalt destroy  
them that speak lea-  
sing: the Lord will ab-  
hor the bloody and de-  
ceitfull man.

7 But as for me, I  
will come into thy  
house in the multitude  
of

The j. day

Psalms

The j. day

of thy mercy: and in thy fear will I worship toward thy holy temple.

8 Lead me, O Lord, in thy righteousness, because of my enemies: make thy way straight before my face.

9 For there is no faithfulness in their mouth, their inward part is very wickedness; their throat is an open sepulchre, they flatter with their tongue.

10 Destroy thou them, O God: let them fall by their own counsels: cast them out in the multitude of their transgressions, for they have rebelled against thee.

11 But let all those that put their trust in thee, rejoyce: let them ever shout for joy: because thou defendest

them: let them also that love thy name, be joyfull in thee.

12 For thou, Lord, wilt bless the righteous, with favour wilt thou compass him as with a shield.

Ev. Pr. PSAL. VI.

*David being afflicted with sickness; and sensible of Gods anger, prays against it; implores the Divine mercy; renounces all communion with evil men, and evil works; prays for life and health; ease and remission: and finding ease and comfort, gives thanks to God.*

**O** Lord; rebuke me not in thine anger, neither chasten me in thy hot displeasure.

2 Have mercy upon me, O Lord, for I am weak: O Lord heale me, for my bones are vexed.

3 My soul is also sore vexed: but thou, O Lord, how long?

4 Return, O Lord,  
A 4      del

deliver my soul : oh  
save me for thy mercies  
sake.

5 For in death there  
is no remembrance of  
thee : in the grave who  
shall give thee thanks ?

6 I am weary with  
my groaning, all the  
night make I my bed to  
swim : I water my  
couch with my tears.

7 Mine eye is consu-  
med because of griefe ;  
it waxeth old because  
of all mine enemies.

8 Depart from me  
all ye workers of ini-  
quity ; for the Lord  
hath heard the voice of  
my weeping.

9 The Lord hath heard  
my supplication ; the  
Lord will receive my  
prayer.

10 Let all mine ene-  
mies be ashamed and  
fore vexed : let them  
return and be ashamed  
suddenly.

## PSAL. VII.

*David justifies himself against the  
reproches of Shimei, who accus'd  
him to have caused the death of  
King Saul and his family, and  
to have usurp'd the Kingdom :  
he prays to be deliver'd from  
the injuries of his adversary, to  
be restored to his Kingdom, and  
to be a veng'd of his enemy.*

O Lord my God, in  
thee do I put my  
trust : save me from all  
them that persecute  
me, and deliver me.

2 Lest he tear my  
soul like a lion, rending  
it in pieces, while there  
is none to deliver.

3 O Lord my God,  
if I have done this ; if  
there be iniquity in my  
hands :

4 If I have rewarded  
evill unto him that was  
at peace with me : (yea,  
I have delivered him  
that without cause is  
mine enemy)

5 Let the enemy  
persecute my soul, and  
take it, yea, let him  
tread down my life up-  
on

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*The j. day.*

on the earth, and lay mine honour in the dust. Selah.

6 Arise, O Lord, in thine anger, lift up thy self because of the rage of mine enemies: and awake for me to the judgment that thou hast commanded.

7 So shall the congregation of the people compass thee about: for their sakes therefore return thou on high.

8 The Lord shall judge the people: judge me, O Lord, according to my righteousness, and according to my integrity that is in me.

9 O let the wickedness of the wicked come to an end, but establish the just: for the righteous God tryeth the hearts and reins.

10 My defence is of God, which saveth the upright in heart.

11 God judgeth the righteous, and God is angry with the wicked every day.

12 If he turn not, he will whet his sword; he hath bent his bow, and made it ready.

13 He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.

14 Behold, he travellet with iniquity, and hath conceived mischief, and brought forth falsehood.

15 He made a pit, and digged it, and is fallen into the ditch which he made.

16 His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

17 I will praise the Lord according to his righteousness: and will sing



The i. day.

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sing praise to the name  
of the Lord most high.

PSAL. VIII.

*The glory and magnificence of God,  
his love to Man, his providence  
over the world: an act of praise  
and adoration of God.*

**O** Lord our Lord,  
how excellent is  
thy name in all the  
earth! who hast set thy  
glory above the hea-  
vens.

2 Out of the mouths  
of babes and suck-  
lings hast thou ordained  
strength, because of  
thine enemies, that thou  
mightest still the ene-  
mie and the avenger.

3 When I consider  
thy heavens, the work  
work of thy fingers, the  
moon and the starres  
which thou hast ordain-  
ed;

4 What is man, that  
thou art mindfull of  
him? and the son of  
man that thou visitest  
him?

5 For thou hast made  
him a little lower then  
the angells, and hast  
crown'd him with glory  
and honour.

6 Thou madest him  
to have dominion over  
the works of thy hands;  
thou hast put all things  
under his feet.

7 All sheep and ox-  
en, yea, and the beasts  
of the field:

8 The fowl of the  
air, and the fish of the  
sea, and whatsoever pas-  
seth through the paths  
of the seas.

9 O Lord our Lord,  
how excellent is thy  
name in all the earth!

Mo. Pr. PSAL. IX.

*The Church praises God for her vi-  
ctory over her enemies: God  
takes care of his Church: will  
destroy them that oppose her: The  
faithfull are exhorted to put  
their trust in God.*

**I** Will praise thee,  
O Lord, with my  
whole heart, I will  
shew

shew forth all thy marvellous works,

2 I will be glad and rejoyce in thee: I will sing praise to thy name, O thou most high.

3 When mine enemies are turned back, they shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause, thou satest in the throne judging right.

5 Thou hast rebuked the heathen, thou hast destroyed the wicked; thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetuall end: and thou hast destroyed cities, their memoriall is perished with them.

7 But the Lord shall endure for ever, he hath prepared his throne for judgment.

8 And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

9 The Lord also will be a refuge for the oppressed, a refuge in times of trouble.

10 And they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee.

11 Sing praises to the Lord, which dwelleth in Sion: declare among the people his doings.

12 When he maketh inquisition for blood, he remembreth them: he forgetteth not the cry of the humble.

13 Have mercy upon me, O Lord, consider my trouble which I suffer of them that hate me, thou that liftest

me

me up from the gates  
or death:

14 That I may shew  
forth all thy praise in  
the gates of the daugh-  
ter of Sion: I will re-  
joyce in thy salvation.

15 The heathen are  
funk down in the pit  
that they made: in the  
net which they hid, is  
their own foot taken.

16 The Lord is  
known by the judge-  
ment which he execu-  
teth: the wicked is sna-  
red in the work of his  
own hands. Higgaion,  
Selah.

17 The wicked shall  
be turned into hell, and  
all the nations that for-  
get God.

18 For the needy  
shall not alway be for-  
gotten: the expectati-  
on of the poor shall not  
perish for ever.

19 Arise, O Lord,  
let not man prevaile,

let the heathen be jud-  
ged in thy sight.

20 Put them in fear,  
O Lord: that the nati-  
ons may know them-  
selves to be but men.

## PSAL. X.

*The Church under the oppression of  
persecutors, sadly complains to  
God, describes their malice and  
violence, and implores the Di-  
vine aid against atheistical and  
cruell persons.*

**W**hy standest thou  
afar off? O Lord,  
why hidest thou thy  
self in times of trouble?

2 The wicked in his  
pride doth persecute  
the poor: let them be  
taken in the devices  
that they have imagi-  
ned.

3 For the wicked  
boasteth of his hearts  
desire, and bleseth the  
covetous, whom the  
Lord abhorreth.

4 The wicked, thorow  
the pride of his counte-  
nance, will not seek af-

ter God : God is not in all his thoughts.

5 His wayes are alwayes grievous : thy judgements are far above out of his sight : as for all his enemies, he puffeth at them.

6 He hath said in his heart, I shall not be moved : for I shall never be in adversity,

7 His mouth is full of cursing, and deceit, and fraud : under his tongue is mischief and vanity.

8 He sitteth in the lurking places of the villages : in the secret places doth he murder the innocent : his eyes are privily set against the poor,

9 He lyeth in wait secretly as a lyon in his den ; he lyeth in wait to catch the poor : he doth catch the poor when he draweth him into his net,

10 He croucheth, & humbleth himself that the poor may fall by his strong ones.

11 He hath said in his heart, God hath forgotten : he hideth his face, he will never see it.

12 Arise O Lord, O God lift up thine hand : forget not the humble,

13 Wherefore doth the wicked contemn God ? he hath said in his heart, Thou wilt not require it.

14 Thou hast seen it, for thou beholdest mischief and spite to requite it with thy hand : the poor committeth himself unto thee, thou art the helper of the fatherlesse.

15 Break thou the arm of the wicked, and the evill man : seek out his wickedness till thou find none.

16 The Lord is king for

for ever and ever: the heathen are perished out of his land.

17 Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine eare to hear.

18 To judge the fatherlesse and the oppressed, that the man of the earth may no more oppresse.

## PSAL. XI.

*The Church afflicted with the arts and fraud of false brethren, runs to God in hope and prayer: acknowledges God to be a just Judge, both to the godly and to the wicked.*

**I**N the Lord put I my trust: how say ye to my soul, Flee as a bird to your mountain?

2 For lo, the wicked bend their bow, they make ready their arrow upon the string: that they may privily shoot at the upright in heart.

3 If the foundations be destroyed, what can the righteous doe?

4 The Lord is in his holy temple, the Lords throne is in heaven: his eyes behold, his eye-lids try the children of men.

5 The Lord tryeth the righteous: but the wicked and him that loveth violence, his soul hateth.

6 Upon the wicked he shall rain snares, fire, and brimstone, and an horrible tempest: this shall be the portion of their cup.

7 For the righteous Lord loveth righteousness, his countenance doth behold the upright.

## Ev. Pr. PSAL. XII.

*David complains of the iniquity of his time; the falsehood and flattery of men: he declares Gods care of the poore and the oppressed, and the excellency of the word of God.*

Help

**H**elp Lord, for the godly man ceaseth: for the faithfull fail from among the children of men.

2 They speak vanity every one with his neighbour: with flattering lips, & with a double heart do they speak.

3 The Lord shall cut off all flattering lips, and the tongue that speaketh proud things.

4 Who have said, With our tongue will we prevail, our lips are our own: who is lord over us?

5 For the oppression of the poore, for the sighing of the needy, now will I arise (saith the Lord) I will set him in safety from him that puffeth at him.

6 The words of the Lord are pure words: as silver tried in a furnace

of earth, purified seven times.

7 Thou shalt keep them (O Lord) thou shalt preserve them from this generation for ever.

8 The wicked walk on every side, when the vilest men are exalted,

PSAL. XIII.

*David expostulating concerning his own infirmity, the importunity of his enemies, and the delaying of the Divine aides; prays to God for deliverance, hopes and rejoyces in his mercy.*

**H**ow long wilt thou forget me (O Lord) for ever? how long wilt thou hide thy face from me?

2 How long shall I take counsel in my soul, having sorrow in my heart daily? how long shall mine enemy be exalted over me?

3 Consider and hear me, O Lord my God; lighten mine eyes, lest I sleep the sleep of death,

4 Lest

4 Lest mine enemies say, I have prevailed against him : and those that trouble me, rejoyce when I am moved.

5 But I have trusted in thy mercy, my heart shall rejoyce in thy salvation.

6 I will sing unto the Lord, because he hath dealt bountifully with me.

PSAL. XIV.

*The practical atheisme of the world, and the universal iniquity of mankind is here complained of, and their readinesse to oppresse the poore : but God will call them to judgment, and relieve the oppressed.*

**T**He fool hath said in his heart, There is no God : they are corrupt, they have done abominable works, there is none that doth good.

2 The Lord looked down from heaven upon the children of men : to see if there were any that did understand, and seek God.

3 They are all gone aside, they are all together become filthy : there is none that doth good, no not one.

4 Have all the workers of iniquity no knowledge : who eat up my people as they eat bread, and call not upon the Lord.

5 There were they in great fear : for God is in the generation of the righteous.

6 You have shamed the counsel of the poor, because the Lord is his refuge.

7 O that the salvation of Israel were come out of Sion ! when the Lord bringeth back the captivity of his people, Jacob shall rejoyce, and Israel shall be glad.

Mo. Pr. PSAL. XV.

*The godly, and they who are to be heirs of heaven, are described by their integrity of life, their truth, their justice, and contempt of money.*

Lord,

**L**ord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

2 He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

3 He that backbiteth not with his tongue, nor doth evill to his neighbour, nor taketh up a reproch against his neighbour.

4 In whose eyes a vile person is contemned; but he honoureth them that fear the Lord: he that sweareth to his own hurt, and changeth not.

5 He that putteth not out his money to usury, nor taketh reward against the innocent. He that doth these things, shall never be moved.

## PSAL. XVI.

*David confesses God to be his God, and protests against all idolatrous worshippings: he rejoyces in God for his present blessings, his preservation and prosperity, the aides of his grace, and the hopes of Eternall life, through the resurrection of Christ.*

**P**reserve me, O God: for in thee do I put my trust.

2 O my soul, thou hast said unto the Lord, Thou art my Lord: my goodnesse extendeth not to thee:

3 But to the Saints that are in the earth, and to the excellent in whom is all my delight.

4 Their sorrows shall be multiplied, that hasten after another God: their drink-offerings of blood will I not offer, nor take up their names into my lips.

5 The Lord is the portion of mine inheritance, and of my cup:

B

thou



*The iij. day.*

*Psalms.*

*The iij. day.*

thou maintainest my lot.

6 The lines are fallen unto me in pleasant places ; yea, I have a goodly heritage.

7 I will blesse the Lord, who hath given me counsell : my reins also instruct me in the night seasons.

8 I have set the Lord alwayes before me : because he is at my right hand, I shall not be moved.

9 Therefore my heart is glad, and my glory rejoyceth : my flesh also shall rest in hope.

10 For thou wilt not leave my soul in hell ; neither wilt thou suffer thine holy One to see corruption.

11 Thou wilt shew me the path of life : in thy presence is fulnesse of joy, at thy right hand there are pleasures for evermore.

PSAL. XVII.

*David appealing to God concerning his innocency, does passionately implore his patronage against his prosperous enemies : he prophesies of the resurrection.*

**H**ear the right , O Lord, attend unto my cry, give eare unto my prayer that goeth not out of feigned lips.

2 Let my sentence come forth from thy presence : let thine eyes behold the things that are equall.

3 Thou hast proved mine heart, thou hast visited me in the night, thou hast tryed me, and and shalt find nothing : I am purposed that my mouth shall not transgresse.

4 Concerning the works of men, by the word of thy lips, I have kept me from the paths of the destroyer.

5 Hold up my goings in thy paths, that my

my footsteps slip not.

6 I have called upon thee, for thou wilt hear me, O God : incline thine eare unto me, and hear my speech.

7 Shew thy marvelous loving kindnesse, O thou that savest by thy right hand, them which put their trust in thee, from those that rise up against them.

8 Keep me as the apple of the eye : hide me under the shadow of thy wings,

9 From the wicked that oppresse me, from my deadly enemies, who compasse me about.

10 They are inclosed in their own fat : with their mouth they speak proudly.

11 They have now compassed us in our steps : they have set their eyes bowing down to the earth.

12 Like as a Lion that is greedy of his prey, and as it were a young lion lurking in secret places.

13 Arise O Lord, disappoint him, cast him down : deliver my soul from the wicked, which is thy sword :

14 From men which are thy hand, O Lord, from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure : they are full of children, and leave the rest of their substance to their babes.

15 As for me, I will behold thy face in righteousness : I shall be satisfied, when I awake, with thy likenesse.

Ev.Pr. PSAL. XVIII.

David toward the end of his life  
sings a song of victory to God  
for all his triumphs and great

*The iij. day.*

*Psalms.*

*The iij. day.*

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ved.

9 Therefore my heart  
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so shall rest in hope.

10 For thou wilt not  
leave my soul in hell ;  
neither wilt thou suffer  
thine holy One to see  
corruption.

11 Thou wilt shew  
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thy presence is fulnesse  
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thou hast tryed me, and  
and shalt find nothing :  
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4 Concerning the  
works of men, by the  
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kept me from the paths  
of the destroyer.

5 Hold up my go-  
ings in thy paths, that  
my

my footsteps slip not.

6 I have called upon thee, for thou wilt hear me, O God : incline thine eare unto me, and hear my speech.

7 Shew thy marvelous loving kindnesse, O thou that sayest by thy right hand, them which put their trust in thee, from those that rise up against them.

8 Keep me as the apple of the eye : hide me under the shadow of thy wings,

9 From the wicked that oppresse me, from my deadly enemies, who compasse me about.

10 They are inclosed in their own fat : with their mouth they speak proudly.

11 They have now compassed us in our steps : they have set their eyes bowing down to the earth.

12 Like as a Lion that is greedy of his prey, and as it were a young lion lurking in secret places.

13 Arise O Lord, disappoint him, cast him down : deliver my soul from the wicked, which is thy sword :

14 From men which are thy hand, O Lord, from men of the world, which have their portion in this life\*, and whose belly thou fillest with thy hid treasure : they are full of children, and leave the rest of their substance to their babes.

15 As for me, I will behold thy face in righteousness : I shall be satisfied, when I awake, with thy likenesse.

Ev.Pr. PSAL. XVIII.

David toward the end of his life sings a song of victory to God for all his triumphs and great

successes in his warres: he gives thanks, & puts his trust in God.

**I** will love thee, O Lord my strength.

2 The Lord is my rock, and my fortresse, and my deliverer: my God, my strength in whom I will trust, my buckler, and the horn of my salvation, and my high tower.

3 I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies.

4 The sorrowes of death compassed me, and the floods of ungodly men made me afraid.

5 The sorrowes of hell compassed me about: the snares of death prevented me.

6 In my distresse I called upon the Lord, and cryed unto my God: he heard my voyce out

of his temple, and my cry came before him, even into his ears.

7 Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.

8 There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

9 He bowed the heavens also and came down: and darknesse was under his feet.

10 And he rode upon a cherub, and did flie: yea, he did flie upon the wings of the wind.

11 He made darknesse his secret place: his pavilion round about him, were dark waters, and thick clouds of the skies.

12 At the brightnesse that was before him

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*The iij. day.*

him his thick clouds  
passed, hail-stones and  
coals of fire.

13 The Lord also  
thundred in the hea-  
vens, and the Highest  
gave his voice; hail-  
stones and coals of fire.

14 Yea, he sent out  
his arrows, and scatter-  
ed them; and he shot  
out lightnings, and dis-  
comfited them.

15 Then the chan-  
nels of waters were  
seen, and the foundati-  
ons of the world were  
discovered: at thy re-  
buke, O Lord, at the  
blast of the breath of  
thy nostrils.

16 He sent from a-  
bove, he took me, and  
drew me out of many  
waters.

17 He delivered me  
from my strong enemy,  
and from them which  
hated me: for they were  
too strong for me.

18 They prevented  
me in the day of my ca-  
lamity: but the Lord  
was my stay.

19 He brought me  
forth also into a large  
place: he delivered me,  
because he delighted in  
me.

20 The Lord rewar-  
ded me according to  
my righteousness, ac-  
cording to the cleanness  
of my hands hath he re-  
compensed me.

21 For I have kept  
the wayes of the Lord,  
and have not wickedly  
departed from my God.

22 For all his judg-  
ments were before me,  
and I did not put away  
his statutes from me.

23 I was also upright  
before him: and I kept  
my self from mine ini-  
quity.

24 Therefore hath the  
Lord recompensed me  
according to my righte-  
ousnesse.

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*Psalms.*

*The iij. day.*

nesse, according to the cleanness of my hands in his eye-sight.

25 With the mercifull thou wilt shew thy self mercifull, with an upright man thou wilt shew thy self upright.

26 With the pure thou wilt shew thy self pure, and with the froward thou wilt shew thy self froward.

27 For thou wilt save the afflicted people: but thou wilt bring down high looks.

28 For thou wilt light my candle: the Lord my God will enlighten my darknesse.

29 For by thee I have run through a troop: and by my God have I leaped over a wall.

30 As for God, his way is perfect: the word of the Lord is tryed: he is a buckler

to all those that trust in him.

31 For who is God save the Lord? or who is a rock save our God?

32 It is God that girdeth me with strength, and maketh my way perfect.

33 He maketh my feet like hinds feet, and setteth me upon my high places.

34 He teacheth my hands to war, so that a bow of steel is broken by mine arms.

35 Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great.

36 Thou hast enlarged my steps under me, that my feet did not slip.

37 I have pursued mine enemies, & overtaken

taken them : neither did I turn again till they were consumed.

38 I have wounded them that they were not able to rise: they are fallen under my feet.

39 For thou hast girded me with strength unto battell: thou hast subdued under me those that rose up against me.

40 Thou hast also given me the necks of mine enemies: that I might destroy them that hate me.

41 They cryed, but there was none to save them: even unto the Lord, but he answered them not.

42 Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the streets.

43 Thou hast delivered me from the stri-

vings of the people: and thou hast made me the head of the heathen: a people whom I have not known shall serve me.

44 As soon as they hear of me, they shall obey me: the strangers shall submit themselves unto me.

45 The strangers shall fade away, and be afraid out of their close places.

46 The Lord liveth, and blessed be my rock: and let the God of my salvation be exalted.

47 It is God that avengeth me, and subdueth the people under me.

48 He delivereth me from mine enemies: yea thou liftest me up above those that rise up against me: thou hast delivered me from the violent man.

B 4

49 There-



49 Therefore will I  
give thanks unto thee  
(O Lord) among the  
heathen: and sing prai-  
ses unto thy name.

50 Great deliverance  
giveth he to his King:  
and sheweth mercy to  
his anointed, to David,  
and to his seed for ever-  
more.

Mo. Pr. PSAL. XIX.

*David declaring the glory of God  
manifested in the Creation, and  
in his Word, prays to God for  
pardon of all sins, little & great,  
known and unknown; and that  
he may be directed and accepted  
by God through Ch. iſt his Redeem-  
er.*

**T**He heavens de-  
clare the glory  
of God: and the  
firmament sheweth his  
handy work.

2 Day unto day ut-  
tereth speech, and night  
unto night sheweth  
knowledge.

3 There is no speech  
nor language, where  
their voice is not heard.

4 Their line is gone  
out through all the  
earth, and their words  
to the end of the world:  
in them hath he set a  
tabernacle for the sun,

5 Which is as a  
Bridegroom comming  
out of his chamber, and  
rejoyceth as a strong  
man to run a race.

6 His going forth is  
from the end of the  
heaven, and his circuit  
unto the ends of it: and  
there is nothing hid  
from the heat thereof.

7 The law of the  
Lord is perfect, con-  
verting the soul: the te-  
stimony of the Lord is  
sure, making wise the  
simple.

8 The statutes of the  
Lord are right, rejoy-  
cing the heart: the com-  
mandment of the Lord  
is pure, enlightning the  
eyes.

9 The fear of the  
Lord

*The iv. day.*

*Psalms.*

*The iv. day.*

Lord is clean, enduring  
for ever: the judgments  
of the Lord are true  
& righteous altogether.

10 More to be desi-  
red are they then gold,  
yea, then much fine  
gold: sweeter also then  
hony, & the hony comb.

11 Moreover, by  
them is thy servant  
warned: and in keep-  
ing of them there is  
great reward.

12 Who can under-  
stand his errors? cleanse  
thou me from secret  
faults.

13 Keep back thy  
servant also from pre-  
sumptuous sins, let  
them not have domini-  
on over me: then shall  
I be upright, and I shall  
be innocent from the  
great transgression.

14 Let the words of  
my mouth, and the me-  
ditation of my heart be  
acceptable in thy sight,

O Lord my strength  
and my redeemer.

PSAL. XX.

*A Prayer for the King going forth  
to battel: an act of trust and  
confidence in God.*

**T**He Lord hear thee  
in the day of trou-  
ble, the name of the  
God of Jacob defend  
thee.

2 Send thee help  
from the sanctuary: and  
strengthen thee out of  
Sion.

3 Remember all thy  
offerings, and accept thy  
burnt sacrifice. Selah.

4 Grant thee accor-  
ding to thine own heart,  
and fulfill all thy coun-  
sell.

5 We will rejoyce in  
thy salvation, and in the  
name of our God we wil  
set up our banners: the  
Lord fulfill all thy pe-  
titions.

6 Now know I, that  
the Lord sayeth his a-  
nointed:

nointed: he will hear him from his holy heaven, with the saving strength of his right hand.

7 Some trust in chariots, and some in horses: but we will remember the name of the Lord our God.

8 They are brought down and faine, but we are risen and stand upright.

9 Save Lord, let the king hear us when we call.

PSAL. XXI.

*A thanksgiving to God for the Kings victory over the Ammonites: the destruction of the Kings enemies: an act of adoration of God.*

**T**He king shall joy in thy strength, O Lord: and in thy salvation how greatly shall he rejoyce!

2 Thou hast given him his hearts desire, and hast not withholden

the request of his lips. Selah.

3 For thou preventest him with the blessings of goodnesse: thou settest a crown of pure gold on his head.

4 He asked life of thee, and thou gavest it him, even length of daies for ever and ever.

5 His glory is great in thy salvation, honour and majesty hast thou laid upon him.

6 For thou hast made him most blessed for ever: thou hast made him exceeding glad with thy countenance.

7 For the king trusteth in the Lord, and through the mercy of the most High, he shall not be moved.

8 Thine hand shall find out all thine enemies, thy right hand shall find out those that hate thee.

9 Thou

*The iv. day.*

*Psalms.*

*The iv. day.*

9 Thou shalt make them as a fiery oven in the time of thine anger: the Lord shall swallow them up in his wrath, and the fire shall devour them.

10 Their fruit shalt thou destroy from the earth, and their seed from among the children of men.

11 For they intended evill against thee: they imagined a mischievous device, which they are not able to perform.

12 Therefore shalt thou make them turn their back, when thou shalt make ready thine arrows upon thy strings, against the face of them.

13 Be thou exalted, Lord, in thine own strength: so will we sing and praise thy power.

Ev.Pr. PSAL. XXII.

*A description of the agonies and passion of Christ: his Prophetical office, Priesthood, and everlasting kingdome: the universality, piety, and perpetuity of his Church.*

**M**Y God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?

2 O my God, I cry in the day time, but thou hearest not; and in the night season, and am not silent.

3 But thou art holy, O thou that inhabitest the praises of Israel.

4 Our fathers trusted in thee: they trusted, and thou didst deliver them.

5 They cryed unto thee, and were delivered: they trusted in thee & were not confounded

6 But I am a worm, and

and no man; a reproch  
of men, and despised of  
the people.

7 All they that see  
me, laugh me to scorn:  
they shoot out the lip,  
they shake the head,  
saying,

8 He trusted on the  
Lord, that he would de-  
liver him: let him deli-  
ver him seeing he de-  
lighted in him.

9 But thou art he  
that took me out of  
the womb; thou didst  
make me hope, when I  
was upon my mothers  
breasts.

10 I was cast upon  
thee from the womb:  
thou art my God from  
my mothers belly.

11 Be not far from  
me, for trouble is near;  
for there is none to help

12 Many bulls have  
compassed me: strong  
bulls of Bashan have be-  
set me round.

13 They gaped up-  
on me with their  
mouths, as a ravening  
and a roaring lion.

14 I am poured out  
like water, and all my  
bones are out of joint:  
my heart is like wax, it  
is melted in the midst  
of my bowels.

15 My strength is  
dried up like a pot-  
sheard: and my tongue  
cleaveth to my jaws;  
and thou hast brought  
me into the dust of  
death.

16 For dogs have  
compassed me, the as-  
sembly of the wicked  
have inclosed me: they  
pierced my hands and  
my feet.

17 I may tell all my  
bones: they look and  
stare upon me.

18 They part my  
garments among them,  
and cast lots upon my  
vesture.

19 But

19 But be not thou far from me, O Lord; O my strength, haste thee to help me.

20 Deliver my soul from the sword: my darling from the power of the dog.

21 Save me from the lions mouth: for thou hast heard me from the horns of the unicorns.

22 I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

23 Ye that fear the Lord, praise him; all ye the seed of Jacob, glorifie him; and fear him, all ye the seed of Israel.

24 For he hath not despised nor abhorred the affliction of the afflicted: neither hath he hid his face from him, but when he cryed unto him, he heard.

25 My praise shall be

of thee in the great congregation: I will pay my vows before them that fear him.

26 The meek shall eat and be satisfied: they shall praise the Lord that seek him; your heart shall live for ever.

27 All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee.

28 For the kingdom is the Lords: and he is the governor among the nations.

29 All they that be fat upon the earth, shall eat and worship: all they that goe down to the dust, shall bow before him, and none can keep alive his own soul.

30 A seed shall serve him, it shall be accounted to the Lord for a generation.

31 They

31 They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.

## PSAL. XXIII.

*An act of thanksgiving to Christ our Shepherd for temporall and Spirituall goods given to his sheep: together with an act of trust and hope in him.*

**T**He Lord is my shepherd, I shall not want.

2 He maketh me to lie down in green pastures: he leadeth me beside the still waters.

3 He restoreth my soul: he leadeth me in the paths of righteousness for his names sake

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me, thy rod and thy staff they comfort me.

5 Thou preparest a

table before me in the presence of mine enemies: thou anointest my head with oil, my cup runneth over.

6 Surely goodness & mercy shall follow me all the dayes of my life: and I will dwell in the house of the Lord for ever.

## Mo. Pr. PSAL. XXIV.

*Gods dominion ore the world: the just pradispositions of them who are to be admitted to Gods Temple: a prophesie of Christs ascension into Heaven, under the type of placing the ark in Solomons temple.*

**T**He earth is the Lords, and the fulnesse thereof; the world, and they that dwell therein.

2 For he hath founded it upon the seas, and established it upon the floods.

3 Who shall ascend into the hill of the Lord? and who shall stand in his holy place?

4 He

4 He that hath clean hands, and a pure heart; who hath not lift up his soul unto vanity, nor sworn deceitfully,

5 He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

6 This is the generation of them that seek him, that seek thy face, O Jacob. Selah.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the king of glory shall come in.

8 Who is this king of glory? the Lord strong and mighty, the Lord mighty in battel.

9 Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the king of glory shall come in.

10 Who is this king of glory? the Lord of

hosts, he is the king of glory. Selah.

PSAL. XXV.

*David oppressed with the Conscience of his sins, and the sense of the Divine anger, prays for pardon, relies upon Gods goodness, begs mercy and deliverance for himself and for the church. The Psalm is penitential.*

Unto thee, O Lord, do I lift up my soul

2 O my God, I trust in thee, let me not be ashamed: let not mine enemies triumph over me.

3 Yea, let none that wait on thee be ashamed; let them be ashamed which transgresse without cause.

4 Shew me thy wayes, O Lord, teach me thy paths.

5 Lead me in thy truth, and teach me: for thou art the God of my salvation, on thee doe I wait all the day.

6 Remember, O Lord,



Lord, thy tender mercies, and thy loving kindnesse: for they have ever been of old.

7 Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me, for thy goodnesse sake, O Lord.

8 Good and upright is the Lord: therefore will he teach sinners in the way.

9 The meek will he guide in judgment: and the meek will he teach his way.

10 All the paths of the Lord are mercy and truth, unto such as keep his covenant, and his testimonies.

11 For thy names sake, O Lord, pardon mine iniquity: for it is great.

12 What man is he that feareth the Lord?

him shall he teach in the way that he shall choose.

13 His soul shall dwell at ease: and his seed shall inherit the earth.

14 The secret of the Lord is with them that fear him: and he will shew them his covenant.

15 Mine eyes are ever towards the Lord: for he shall pluck my feet out of the net.

16 Turn thee unto me, and have mercy upon me: for I am desolate and afflicted.

17 The troubles of my heart are enlarged: O bring thou me out of my distresses.

18 Look upon mine affliction, and my pain, and forgive all my sins.

19 Consider mine enemies, for they are many, and they hate me with cruell hatred.

The v. day.

Psalms.

The v. day.

20 O keep my soul  
and deliuer me: let me  
not be ashamed, for I  
put my trust in thee.

21 Let integrity and  
uprightnesse preserve  
me: for I wait on thee.

22 Redeem Israel,  
O God, out of all his  
troubles.

PSAL. XXVI.

*David puts his trust in God, sepa-  
rates himself from the commu-  
nion of wicked persons, but de-  
lighting in the Communion of  
Saints, prays to be delivered  
from the evil portion of the  
wicked.*

Judge me, O Lord,  
for I have walked in  
my integrity: I have  
trusted also in the Lord:  
therefore I shall not  
slide.

2 Examine me, O  
Lord, and prove me;  
try my reins and my  
heart.

3 For thy loving  
kindness is before mine  
eyes: and I have walked  
in thy truth.

C

4 I have not sate  
with vain persons, nei-  
ther will I goe in with  
dissemblers.

5 I have hated the  
congregation of evill  
doers: and will not sit  
with the wicked.

6 I will wash mine  
hands in innocency: so  
will I compasse thine al-  
tar, O Lord.

7 That I may pub-  
lish with the voice of  
thanksgiving, and tell  
of all thy wondrous  
works.

8 O Lord, I have lo-  
ved the habitation of  
thy house, and the place  
where thine honour  
dwelleth.

9 Gather not my  
soul with sinners, nor  
my life with bloody  
men:

10 In whose hands  
is mischief: and their  
right hand is full of  
bribes.

11 But

11 But as for me, I will walk in my integrity: redeem me, and be mercifull unto me.

12 My foot standeth in an even place: in the congregations will I blesse the Lord.

Ev. Pr. PSAL. XXVII.

*David being forc'd to be absent from the publike assemblies of the faithfull longs to be restored: puts his trust in God, hopes and prays to be deliver'd from Saul, and desires immunity from secular troubles, to be directed in the wayes of God, and exhorts the church to put her trust in God.*

**T**He Lord is my light, and my salvation, whom shall I fear? the Lord is the strength of my life, of whom shall I be afraid?

2 When the wicked, even mine enemies and my foes came upon me to eat up my flesh, they stumbled and fell.

3 Though an host should encamp against

me, my heart shall not fear: though war should rise against me, in this will I be confident.

4 One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the dayes of my life, to behold the beauty of the Lord, and to enquire in his temple.

5 For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me, he shall set me up upon a rock.

6 And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy, I will sing, yea, I will sing praises unto the Lord.

7 Hear, O Lord, when

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The v. day.

when I cry with my  
voyce : have mercy al-  
so upon me, and answer  
me.

8 When thou saidst,  
Seek ye my face ; my  
heart said unto thee,  
Thy face, Lord, will I  
seek.

9 Hide not thy face  
far from me, put not thy  
servant away in anger :  
thou hast been my help,  
leave me not, neither  
forsake me, O God of  
my salvation.

10 When my father  
and my mother forsake  
me, then the Lord will  
take me up.

11 Teach me thy  
way, O Lord, and lead  
me in a plain path, be-  
cause of mine enemies.

12 Deliver me not  
over unto the will of  
mine enemies : for false  
witnesses are risen up a-  
gainst me, and such as  
breath out cruelty.

13 I had fainted, un-  
lesse I had believed to  
see the goodnesse of the  
Lord in the land of the  
living.

14 Wait on the Lord:  
be of good courage, and  
he shall strengthen thine  
heart : wait, I say, on  
the Lord.

PSAL. XXVIII.

*David prayes against his secret and  
treacherous enemies, that he may  
be quit of their snares and of  
their society : and prayes for the  
church.*

**U**Nto thee will I  
cry, O Lord my  
rock, be not silent to  
me: lest if thou be silent  
to me, I become like  
them that go down into  
the pit.

2 Hear the voice of  
my supplications, when  
I cry unto thee : when  
I lift up my hands to-  
ward thy holy oracle.

3 Draw me not away  
with the wicked, and  
with the workers of ini-

C 2

quitie :

quie : which speak peace to their neighbours, but mischief is in their hearts.

4 Give them according to their deeds, and according to the wickednesse of their endeavors : give them after the work of their hands, render to them their desert.

5 Because they regard not the works of the Lord, nor the operation of his hands, he shall destroy them, and not build them up.

6 Blessed be the Lord, because he hath heard the voice of my supplications.

7 The Lord is my strength, and my shield, my heart trusted in him, and I am helped : therefore my heart greatly rejoiceth, and with my song will I praise him.

8 The Lord is their

strength, and he is the saving strength of his anointed.

9 Save thy people, and blesse thine inheritance : feed them also, & lift them up for ever.

PSAL. XXIX.

*A psalm of adoration and fear, and of the glorification of God to be said in great tempests and thunders : Princes and great men are exhorted to worship and fear before the Great God of Heaven and Earth.*

**G**ive unto the Lord (O ye mighty) give unto the Lord glory and strength.

2 Give unto the Lord the glory due unto his name ; worship the Lord in the beauty of holinesse.

3 The voice of the Lord is upon the waters : the God of glory thundereth, the Lord is upon many waters.

4 The voice of the Lord is powerful ; the voice of the Lord is full of

The v. day.

of majestie.

5 The voice of the Lord breaketh the cedars : yea, the Lord breaketh the cedars of Lebanon.

6 He maketh them also to skip like a calf : Lebanon, and Sirion like a young unicorn.

7 The voice of the Lord divideth the flames of fire.

8 The voice of the Lord shaketh the wilderness : the Lord shaketh the wilderness of Kadesh.

9 The voice of the Lord maketh the hinds to calve, and discovereth the forests : and in his temple doth every one speak of his glory.

10 The Lord sitteth upon the floud : yea, the Lord sitteth King for ever.

11 The Lord will give strength unto his

Psalms.

The vj. day.

people, the Lord will blesse his people with peace.

Mo. Pr. PSAL. XXX.

*A thanksgiving for restitution to health after a great sickness; which David sang when he dedicated his new cedar-house to God; after the Hebrew Custom.*

**I** Wil extol thee, O Lord, for thou hast lifted me up, and hast not made my foes to rejoyce over me.

2 O Lord my God, I cried unto thee, and thou hast healed me.

3 O Lord thou hast brought up my soul from the grave : thou hast kept me alive that I should not go down to the pit.

4 Sing unto the Lord, (O ye Saints of his) and give thanks at the remembrance of his holinesse.

5 For his anger endureth but a moment ; in his favour is life: weeping

ping may endure for a night, but joy cometh in the morning.

6 And in my prosperity I said, I shall never be moved,

7 Lord, by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled.

8 I cried to thee, O Lord: and unto the Lord I made supplication.

9 What profit is there in my blood, when I go down to the pit? shall the dust praise thee? shall it declare thy truth?

10 Hear, O Lord, and have mercy upon me: Lord be thou my helper.

11 Thou hast turned for me my mourning into dancing: thou hast put off my sack-

cloth, and girded me with gladnesse.

12 To the end that my glory may sing praise to thee, and not be silent: O Lord my God, I wil give thanks unto thee for ever.

## PSAL. XXXI.

*David prayes to God for his salvation, represents his great danger; by his own example proves God to be bountifull to his servants: prayes against his enemies: gives thanks to God for his benefits: exhorts the faithful to love God, and to constancy of mind.*

**I**N thee, O Lord, do I put my trust, let me never be ashamed: deliver me in thy righteousness,

2 Bow down thine eare to me, deliver me speedily: be thou my strong rock, for an house of defence to save me,

3 For thou art my rock and my fortresse: therefore for thy names

names sake lead me, and guide me.

4 Pull me out of the net, that they have laid privily for me: for thou art my strength.

5 Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth.

6 I have hated them that regard lying vanities: but I trust in the Lord.

7 I will be glad, and rejoice in thy mercie: for thou hast considered my trouble; thou hast known my soul in adversities;

8 And hast not shut me up into the hand of the enemy: thou hast set my feet in a large room.

9 Have mercie upon me, O Lord, for I am in trouble; mine eye is consumed with grief, yea, my soul and my belly.

10 For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed.

11 I was a reproch among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without, fled from me.

12 I am forgotten as a dead man out of mind: I am like a broken vessel,

13 For I have heard the slander of many, fear was on every side, while they took counsell together against me, they devised to take away my life.

14 But I trusted in thee, O Lord: I said, Thou art my God.

15 My times are in thy



thy hand: deliver me from the hand of mine enemies, and from them that persecute me.

16 Make thy face to shine upon thy servant: save me for thy mercies sake.

17 Let me not be ashamed, O Lord, for I have called upon thee: let the wicked be ashamed, and let them be silent in the grave.

18 Let the lying lips be put to silence: which speak grievous things proudly and contemptuously against the righteous.

19 O how great is thy goodnesse, which thou hast laid up for them that fear thee; when thou hast wrought for them that trust in thee, before the sons of men!

20 Thou shalt hide them in the secret of

thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues.

21 Blessed be the Lord; for he hath shewed me his marvellous kindnesse, in a strong city.

22 For I said in my haste, I am cut off from before thine eyes: nevertheless thou hearest the voyce of my supplications, when I cryed unto thee.

23 O love the Lord, all ye his saints: for the Lord preserveth the faithfull, and plentifully rewardeth the proud doer.

24 Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord.

Ev. Pr. PSAL. XXXII.

The blessednesse of Man consists in the pardon of sins: which is to be obtained by confession of them: we

we are exhorted to repentance, and to joy in God, who punishes the wicked, and preserves the faithfull. The psalme is penitentiall.

**B**lessed is he whose transgression is forgiven, whose sin is covered.

2 Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.

3 When I kept silence, my bones waxed old, through my roaring all the day long.

4 For day and night thy hand was heavy upon me : my moisture is turned into the drought of summer. Selah.

5 I acknowledged my sin unto thee, and mine iniquitie I have not hid: I said I will confesse my transgressions unto the Lord ; and thou forgavest the iniquitie of my sin. Selah.

6 For this shall every one that is godly pray unto thee, in a time when thou maist be found : surely in the floods of great waters, they shall not come nigh unto him.

7 Thou art my hiding-place, thou shalt preserve me from trouble: thou shalt compasse me about with songs of deliverance. Selah.

8 I will instruct thee, and teach thee in the way which thou shalt go : I will guide thee with mine eye.

9 Be ye not as the horse, or as the mule which have no understanding : whose mouth must be held in with bit and bridle, lest they come near unto thee.

10 Many sorrowes shall be to the wicked : but he that trusteth in the Lord, mercy shall

compasse him about.

11 Be glad in the Lord, and rejoyce ye righteous: and shout for joy all ye that are upright in heart.

P.S.A.L. XXXIII.

*The just are exhorted to feare and to praise God for his goodnesse and his justice, his wisdom and his providence in creating and governing the world: we are to trust in God alone, and not in any creature. God preserves all that rely upon him.*

**R**Ejoyce in the Lord, O ye righteous, for praise is comely for the upright.

2 Praise the Lord with harp: sing unto him with the psalterie, and an instrument of ten strings.

3 Sing unto him a new song, play skilfully with a loud noise.

4 For the word of the Lord is right: and all his works are done in truth.

5 He loveth righte-

ousnesse: the earth is full of the goodnesse of the Lord.

6 By the word of the Lord were the heavens made: and all the host of them, by the breath of his mouth.

7 He gathereth the waters of the sea together, as an heap: he layeth up the depth in store-houses.

8 Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him.

9 For he spake, and it was done; he commanded, and it stood fast.

10 The Lord bringeth the counsell of the heathen to nought: he maketh the deuyces of the people of none effect.

11 The counsell of the Lord standeth for ever,

ever, the thoughts of his heart to all generations.

12 Blessed is the nation whose God is the Lord : and the people whom he hath chosen for his own inheritance.

13 The Lord looketh from heaven : he beholdeth all the sons of men.

14 From the place of his habitation he looketh upon all the inhabitants of the earth.

15 He fashioneth their hearts alike : he considereth all their works.

16 There is no king saved by the multitude of an host : a mighty man is not delivered by much strength.

17 An horse is a vain thing for safety : neither shall he deliver any by his great strength.

18 Behold, the eye of the Lord is upon

them that fear him : upon them that hope in his mercy :

19 To deliver their soul from death, and to keep them alive in famine.

20 Our soul waiteth for the Lord : he is our help and our shield.

21 For our heart shall rejoyce in him : because we have trusted in his holy name.

22 Let thy mercy (O Lord) be upon us according as we hope in thee.

PSAL. XXXIV.

*David gives thanks to God for his delivery from Achish king of Gath : he exhorts to piety of life, to trust in God : Angels are the Guardians of the faithfull : the custody of the tongue is the way to live prosperously : God sets his face against the wicked ; and takes care of the righteous in their affliction.*

**I** Will blesse the Lord at all times : his praise shall continually be in my mouth.

2 My

2 My soul shall make  
her boast in the Lord:  
the humble shall hear  
thereof, and be glad.

3 O magnifie the  
Lord with me, and let  
us exalt his name toge-  
ther.

4 I sought the Lord,  
and he heard me, and  
delivered me from all  
my fears.

5 They looked unto  
him, and were lightened:  
and their faces were not  
ashamed.

6 This poor man  
cryed, and the Lord  
heard him; and saved  
him out of all his trou-  
bles.

7 The angel of the  
Lord encampeth round  
about them that fear  
him, and delivereth  
them.

8 O taste and see  
that the Lord is good:  
blessed is the man that  
trusteth in him.

9 O fear the Lord,  
ye his Saints: for there  
is no want to them that  
fear him.

10 The young lions  
doe lack, and suffer  
hunger: but they that  
seek the Lord shall not  
want any good thing.

11 Come ye chil-  
dren, hearken unto me:  
I will teach you the fear  
of the Lord.

12 What man is he  
that desireth life, and  
loveth many dayes, that  
he may see good?

13 Keep thy tongue  
from evill, and thy lips  
from speaking guile.

14 Depart from evil,  
and doe good: seek  
peace and pursue it.

15 The eyes of the  
Lord are upon the right-  
eous, and his ears are  
open unto their cry.

16 The face of the  
Lord is against them  
that doe evill, to cut off  
the

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the remembrance of  
them from the earth.

17 The righteous  
cry, and the Lord hea-  
reth; and delivereth  
them out of all their  
troubles.

18 The Lord is nigh  
unto them that are of a  
broken heart: and fa-  
veth such as be of a con-  
trite spirit.

19 Many are the af-  
flictions of the righte-  
ous: but the Lord de-  
livereth him out of  
them all.

20 He keepeth all  
his bones: not one of  
them is broken.

21 Evill shall slay  
the wicked: and they  
that hate the righteous  
shall be desolate.

22 The Lord redee-  
meth the soul of his  
servants: and none of  
them that trust in him  
shall be desolate.

Mq.Pr. PSAL. XXXV.

David prayes to be defended from  
Sycophants and informers, and  
from false friends his secret ene-  
mies, who falsely accused him  
before Saul: he appeales to God  
the judge of their fallshood and  
his own innocence: he prayes a-  
gainst them, and for his own  
partie, and promises to give  
praises to God.

**P**Lead my cause (O  
Lord) with them  
that strive with  
me: fight against them  
that fight against me.

2 Take hold of  
shield and buckler, and  
stand up for mine help.

3 Draw out also the  
spear, and stop the way  
against them that per-  
secute me: say unto my  
soul, I am thy salvation.

4 Let them be con-  
founded and put to  
shame that seek after  
my soul: let them be  
turned back & brought  
to confusion that devise  
my hurt.

5 Let them be as  
chaffe before the wind:  
and

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and let the angel of the Lord chase them.

6 Let their way be dark and slippery, and let the angel of the Lord persecute them.

7 For without cause have they hid for me their net, in a pit, which without cause they have digged for my soul.

8 Let destruction come upon him at unawares, & let his net that he hath hid, catch himself: into that very destruction let him fall.

9 And my soul shall be joyfull in the Lord, it shall rejoyce in his salvation.

10 All my bones shall say, Lord, who is like unto thee, which deliverest the poor from him that is too strong for him; yea, the poor and the needy, from him that spoileth him:

11 False witnesses

did rise up; they laid to my charge things that I knew not.

12 They rewarded me evill for good, to the spoiling of my soul.

13 But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting, and my prayer returned into mine own bosome.

14 I behaved my self as though he had been my friend, or brother: I bowed down heavily, as one that mourneth for his mother.

15 But in mine adversity they rejoyced, & gathered themselves together: yea, the abjects gathered themselves together against me, and I knew it not, they did tear me and ceased not.

16 With hypocritical mockers in feasts: they

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they gnashed upon me  
with their teeth.

17 Lord, how long  
wilt thou look on? re-  
scue my soul from their  
destructions, my darling  
from the lions.

18 I will give thee  
thanks in the great co-  
gregation: I will praise  
thee amōg much people

19 Let not them  
that are mine enemies  
wrongfully rejoyce o-  
ver me: neither let them  
wink with the eye, that  
hate me without a  
cause.

20 For they speak  
not peace, but they de-  
vise deceitfull matters  
against them that are  
quiet in the land.

21 Yea, they open-  
ed their mouth wide a-  
gainst me, and said,  
Aha, aha, our eye hath  
seen it.

22 This thou hast  
seen (O Lord) keep not

silence: O Lord, be not  
far from me.

23 Stir up thy self,  
and awake to my judg-  
ment, even unto my  
cause, my God and my  
Lord.

24 Judge me, O Lord  
my God, according to  
thy righteousness, and  
let them not rejoyce o-  
ver me.

25 Let them not say  
in their hearts, Ah, so  
would we have it: let  
them not say, We have  
swallowed him up.

26 Let them be a-  
shamed and brought to  
confusion together that  
rejoyce at mine hurt:  
let them be clothed  
with shame and disho-  
nour that magnifie  
themselves against me.

27 Let them shout  
for joy, and be glad, that  
favour my righteous  
cause: yea, let them say  
continually, Let the  
Lord



Lord be magnified;  
which hath pleasure in  
the prosperity of his  
servant.

28 And my tongue  
shall speak of thy right-  
eousnesse, and of thy  
praise all the day long.

## PSAL. XXXVI.

*A character of the wicked man :  
a celebration of the divine good-  
ness, justice and truth : God  
communicates himselfe to his  
Saints gloriously in the other  
world : David prays for the  
Righteous, and for protection  
from the violence of the proud.*

**T**He transgression of  
the wicked saith  
within my heart, that  
there is no fear of God  
before his eyes.

2 For he flattereth  
himself in his own eyes,  
untill his iniquity be  
found to be hatefull.

3 The words of his  
mouth are iniquity and  
deceit : he hath left off  
to be wise, and to doe  
good.

4 He deviseth mis-

chief upon his bed, he  
setteth himself in a way  
that is not good ; he ab-  
horreth not evill.

5 Thy mercy (O  
Lord) is in the heavens,  
and thy faithfulness  
reacheth unto the  
clouds.

6 Thy righteousness  
is like the great moun-  
tains ; thy judgments  
are a great deep ; O  
Lord, thou preservest  
man and beast.

7 How excellent is  
thy loving kindnesse, O  
God ? therefore the  
children of men put  
their trust under the  
shadow of thy wings.

8 They shall be a-  
bundantly satisfied with  
the fatnesse of thy  
house, and thou shalt  
make them drink of the  
river of thy pleasures.

9 For with thee is the  
fountain of life : in thy  
light shall we see light.

10 O continue thy loving kindnesse unto them that know thee; and thy righteousness to the upright in heart.

11 Let not the foot of pride come against me, and let not the hand of the wicked remove me.

12 There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.

Ex. Ps. XXXVII.

*A description of the false prosperity of the wicked: the security and real happiness of the Godly manifested even under their afflictions. The differing end of the Godly and the wicked. The Godly are exhorted to piety and patience, and confidence in God: Great promises to the servants of God: great threatenings to the ungodly.*

**F**ret not thy self because of evil-doers, neither be thou envious against the workers of iniquity.

2 For they shall soon

be cut down like the grasse, and wither as the green herb.

3 Trust in the Lord, and doe good, so shalt thou dwell in the land, and verily thou shalt be fed.

4 Delight thy self also in the Lord; and he shall give thee the desires of thine heart.

5 Commit thy way unto the Lord: trust also in him, and he shall bring it to passe.

6 And he shall bring forth thy righteousness as the light, and thy judgment as the noon-day.

7 Rest in the Lord, and wait patiently for him: fret not thy self because of him who prospereth in his way, because of the man who bringeth wicked devises to passe.

8 Cease from anger, and

and forsake wrath: fret not thy self in any wise to do evill.

9 For evil-doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth.

10 For yet a little while and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.

11 But the meek shall inherit the earth: and shall delight themselves in the abundance of peace.

12 The wicked plot-teth against the just, and gnasheth upon him with his teeth.

13 The Lord shall laugh at him, for he seeth that his day is coming.

14 The wicked have drawn out the sword, and have bent their bow

to cast down the poor and needy, and to slay such as be of upright conversation.

15 Their sword shall enter into their own heart: and their bows shall be broken.

16 A little that a righteous man hath, is better then the riches of many wicked.

17 For the arms of the wicked shall be broken: but the Lord upholdeth the righteous.

18 The Lord knoweth the dayes of the upright: and their inheritance shall be for ever.

19 They shall not be ashamed in the evil time: and in the dayes of famine they shall be satisfied.

20 But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs, they

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they shall consume : in-  
to smoke shall they  
consume away.

21 The wicked bor-  
roweth, and payeth not  
again : but the righte-  
ous sheweth mercy and  
giveth.

22 For such as be  
blessed of him, shall in-  
herit the earth : and  
they that be cursed of  
him, shall be cut off.

23 The steps of a  
good man are ordered  
by the Lord : and he  
delighteth in his way.

24 Though he fall,  
he shall not be utterly  
cast down : for the Lord  
upholdeth him with his  
hand.

25 I have been young  
and now am old : yet  
have I not seen the  
righteous forsaken, nor  
his seed begging bread.

26 He is ever merci-  
full, and lendeth : and  
his seed is blessed.

27 Depart from e-  
vill, and doe good, and  
dwell for evermore.

28 For the Lord lo-  
veth judgment, and for-  
saketh not his saints,  
they are preserved for  
ever : but the seed of  
the wicked shall be cut  
off.

29 The righteous  
shall inherit the land,  
and dwell therein for e-  
ver.

30 The mouth of  
the righteous speaketh  
wisdom, and his tongue  
talketh of judgment.

31 The law of his  
God is in his heart, none  
of his steps shall slide.

32 The wicked watch-  
eth the righteous, and  
seeketh to slay him.

33 The Lord will  
not leave him in his  
hand, nor condemn him  
when he is judged.

34 Wait on the Lord,  
and keep his way, and

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be

he shall exalt thee to inherit the land : when the wicked are cut off, thou shalt see it.

35 I have seen the wicked in great power : and spreading himself like a green bay-tree.

36 Yet he passed away, and lo he was not : yea, I sought him, but he could not be found.

37 Mark the perfect man, and behold the upright : for the end of that man is peace.

38 But the transgressors shall be destroyed together, the end of the wicked shall be cut off.

39 But the salvation of the righteous is of the Lord, he is their strength in the time of trouble.

40 And the Lord shall help them, and deliver them : he shall deliver them from the

wicked, and save them because they trust in him.

Mo. Pr. PSAL. XXXVIII.

*David very grievously afflicted by disease, deplores his sins as the cause of his calamity : he complains of his sadness and his sickness : that he was forsaken by his friends and upbraided by his enemies : he flies to God for help, and begs pardon of his sins and ease from his affliction, The psalm is penitential.*

**O** Lord, rebuke me not in thy wrath : neither chasten me in thy hot displeasure.

2 For thine arrowes stick fast in me, and thy hand presseth me sore.

3 There is no soundness in my flesh, because of thine anger : neither is there any rest in my bones, because of my sin.

4 For mine iniquities are gone over mine head : as an heavy burden

den they are too heavy  
for me.

5 My wounds stink,  
and are corrupt, because  
of my foolishnesse.

6 I am troubled, I  
am bowed down great-  
ly; I goe mourning all  
the day long.

7 For my loyns are  
filled with a lothsome  
disease: and there is no  
soundnesse in my flesh.

8 I am feeble and  
fore broken: I have roa-  
red because of the dis-  
quietnesse of my heart.

9 Lord, all my de-  
fire is before thee:  
and my groaning is not  
hid from thee.

10 My heart pan-  
teth, my strength fai-  
leth me: as for the light  
of mine eyes, it also is  
gone from me.

11 My lovers and  
my friends stand aloof  
from my fore: and my  
kinsmen stand afar off.

12 They also that  
seek after my life, lay  
snares for me: and they  
that seek my hurt, speak  
mischievous things, and  
imagine deceits all the  
day long.

13 But I, as a deaf  
man heard not; and I  
was as a dumb man that  
openeth not his mouth.

14 Thus I was as a  
man that heareth not,  
and in whose mouth are  
no reproofs,

15 For in thee, O  
Lord, do I hope: thou  
wilt hear me, O Lord  
my God.

16 For I said, Hear  
me, lest otherwise they  
should reioice over me:  
when my foot slippeth,  
they magnifie them-  
selves against me.

17 For I am ready  
to halt, and my sorrow  
is continually before me

18 For I will declare  
mine iniquity, I will be

sorry for my sin.

19 But mine enemies are lively, & they are strong: and they that hate me wrongfully are multiplied.

20 They also that render evil for good, are mine adversaries: because I follow the thing that good is.

21 Forsake me not, O Lord: O my God be not far from me.

22 Make haste to help me, O Lord my salvation.

PSAL. XXXIX.

*David being sick, restrains himself from repining against God, tells of the vanity of life; prays for deliverance from his affliction, for pardon of his sins, and spire and time of sorrow & repentance. The Psalm is penitential.*

**I** Said, I will take heed to my wayes, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me,

2 I was dumb with silence, I held my peace even from good, and my sorrow was stirred.

3 My heart was hot within me, while I was musing the fire burned: then spake I with my tongue.

4 Lord, make me to know mine end, and the measure of my dayes, what it is: that I may know how frail I am.

5 Behold, thou hast made my dayes as an hand breadth, and mine age is as nothing before thee: verily every man at his best state is altogether vanity. Selah.

6 Surely every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them.

7 And now, Lord, what wait I for? my hope

hope is in thee.

8 Deliver me from all my transgressions, make me not the reproch of the foolish.

9 I was dumb, I opened not my mouth, because thou didst it.

10 Remove thy stroke away from me: I am consumed by the blow of thine hand.

11 When thou with rebukes dost correct man for iniquitie, thou makest his beauty to consume away like a moth: surely every man is vanity. Selah.

12 Hear my prayer, O Lord, and give ear unto my cry, hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were.

13 O spare me, that I may recover strength, before I goe hence, and be no more.

## PSAL. XL.

*David praiseth God for his delivery from troubles: and prayeth to be defended from imminent and approaching dangers: The obedience of Christ, and his sacrifice, and the abolition of the Mosaic rites are prophetically declar'd.*

**I** Waited patiently for the Lord, and he inclined unto me, and heard my cry.

2 He brought me up also out of an horrible pit, out of the mirie clay, and set my feet upon a rock, and established my goings.

3 And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord.

4 Blessed is that man that maketh the Lord his trust: and respecteth not the proud, nor such as turn aside to lies.

5 Many, O Lord my God, are thy wonderful

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works



works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are mo then can be numbred.

6 Sacrifice and offering thou didst not desire, mine ears hast thou opened: burnt-offering and sin-offering hast thou not required.

7 Then said I, Lo, I come: in the volume of the book it is written of me:

8 I delight to doe thy will, O my God: yea, thy law is written within my heart.

9 I have preached righteousness in the great congregation: lo, I have not refrained my lips; O Lord, thou knowest,

10 I have not hid thy

righteousnesse within my heart, I have declared thy faithfulnesse & thy salvation: I have not concealed thy loving kindnesse and thy truth from the great congregation.

11 Withhold not thou thy tender mercies from me, O Lord: let thy loving kindnesse and thy truth continually preserve me.

12 For innumerable evils have compassed me about, mine iniquities have taken hold upon me, so that I am not able to look up: they are mo then the hairs of my head; therefore my heart faileth me.

13 Be pleased, O Lord, to deliver me: O Lord make haste to help me.

14 Let them be ashamed and confounded together that seek after my

my soul to destroy it: let them be driven backward; and put to shame that wish me evil.

15 Let them be desolate for a reward of their shame, that say unto me, Aha, aha.

16 Let all those that seek thee, rejoyce and be glad in thee; let such as love thy salvation, say continually, The Lord be magnified.

17 But I am poor & needy, yet the Lord thinketh upon me: thou art my help and my deliverer, make no tarrying, O my God.

Ev. Pr. PSAL. XLI.

*The blessings and rewards of the Charitable man: David complains that his pretended friends were real enemies; he prays to God, and gives him thanks for his recovery from his sickness.*

**B**lessed is he that considereth the poor; the Lord will deliver him in time of trouble,

2 The Lord will preserve him and keep him alive, and he shall be blessed upon the earth; and thou wilt not deliver him into the will of his enemies.

3 The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.

4 I said, Lord be mercifull unto me, heal my soul, for I have sinned against thee.

5 Mine enemies speak evill of me: when shall he die, and his name perish?

6 And if he come to see me, he speaketh vanitie: his heart gathereth iniquity to it self, when he goeth abroad, he telleth it.

7 All that hate me whisper together against me: against me do they devise my hurt.

8 An

8 An evill disease,  
say they, cleaveth fast  
unto him: and now that  
he lieth, he shall rise up  
no more.

9 Yea, mine own fa-  
miliar friend in whom  
I trusted, which did  
eat of my bread, hath  
lift up his heel against  
me.

10 But thou, O Lord,  
be mercifull unto me,  
and raise me up, that I  
may requite them.

11 By this I know  
that thou favourest me,  
because mine enemy  
doth not triumph over  
me.

12 And as for me,  
thou upholdest me in  
mine integritie: and set-  
test me before thy face  
for ever.

13 Blessed be the  
Lord God of Israel,  
from everlasting, and to  
everlasting. Amen and  
amen.

## P S A L. XLII.

David (as some suppose) being  
driven beyond Jordan and  
forc'd to be absent from the place  
of the Arke and the publique ser-  
vice of God, complains and  
longs and prays to be restored:  
he is troubled that his enemies  
suppose him forsaken of his God:  
comforts himself in hope of res-  
titution to the place of Gods  
service: he mingles his com-  
plaints with hopes: and at last  
comforts himself in God, and  
there rests.

**A**S the hart panteth  
after the water-  
brooks, so panteth my  
soul after thee, O God.

2 My soul thirsteth  
for God, for the living  
God: when shall I come  
and appear before God?

3 My tears have been  
my meat day and night,  
while they continually  
say unto me, Where is  
thy God?

4 When I remember  
these things, I pour out  
my soul in me; for I  
had gone with the mul-  
titude, I went with  
them to the house of  
God;

God; with the voice of joy and praise, with a multitude that kept holy-day.

5 Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God, for I shall yet praise him for the help of his countenance.

6 O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites from the hill Mizar.

7 Deep calleth unto deep at the noise of thy water-spouts: all thy waves and thy billows are gone over me.

8 Yet the Lord will command his loving kindnesse in the day-time, and in the night his song shall be with me, and my prayer un-

to the God of my life.

9 I will say unto God, My rock, why hast thou forgotten me? why goe I mourning, because of the oppression of the enemy?

10 As with a sword in my bones, mine enemies reproch me: while they say daily unto me, Where is thy God?

11 Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God.

PSAL. XLIII.

*This psalm is an appendix to the former, and of the same argument.*

**J**udge me, O God, and plead my cause against an ungodly nation: O deliver me from the deceitfull and unjust man.

2 For thou art the God of my strength, why dost thou cast me off? why goe I mourning because of the oppression of the enemy?

3 O send out thy light and thy truth; let them lead me, let them bring me unto thy holy hill, & to thy tabernacles.

4 Then will I goe unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God, my God.

5 Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God, for I shall yet praise him, who is the health of my countenance, and my God.

Mo. Pr. PSAL. XLIV.

*The Church under persecution, and in dispersion complains sadly to God, and craves his defence and aide against her enemies: because she suffers for the cause of God.*

**W**EE have heard with our ears, O God, our fathers have told us, what work thou didst in their dayes in the times of old.

2 How thou didst drive out the heathen with thy hand, and plantedst them; how thou didst afflict the people, and cast them out.

3 For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them.

4 Thou art my king, O God, command deliverances for Jacob.

5 Through thee will we push down our enemies: through thy name will we tread them under

der that rise up against  
us.

6 For I will not trust  
in my bow, neither shall  
my sword save me.

7 But thou hast sa-  
ved us from our ene-  
mies, and hast put them  
to shame that hated us.

8 In God we boast  
all the day long: and  
praise thy name for e-  
ver. Selah.

9 But thou hast cast  
off, and put us to shame;  
and goest not forth with  
our armies.

10 Thou makest us  
to turn back from the  
enemy: and they which  
hate us spoil for them-  
selves.

11 Thou hast given  
us like sheep appointed  
for meat: and hast scat-  
tered us among the  
heathen.

12 Thou sellest thy  
people for nought, and  
dost not increase thy

wealth by their price.

13 Thou makest  
us a reproch to our  
neighbours, a scorn  
and a derision to them  
that are round about  
us.

14 Thou makest us  
a by-word among the  
heathen: a shaking of  
the head among the  
people.

15 My confusion is  
continually before me,  
and the shame of my  
face hath covered me.

16 For the voice of  
him that reprocheth  
and blasphemeth: by  
reason of the enemy  
and avenger.

17 All this is come  
upon us; yet have we  
not forgotten thee, nei-  
ther have we dealt fals-  
ly in thy covenant.

18 Our heart is not  
turned back: neither  
have our steps declined  
from thy way.

19 Though

19 Though thou hast  
fore broken us in the  
place of dragons, and  
covered us with the  
shadow of death.

20 If we have for-  
gotten the name of our  
God, or stretched out  
our hands to a strange  
god:

21 Shall not God  
search this out? for he  
knoweth the secrets of  
the heart.

22 Yea, for thy sake  
are we killed all the day  
long: we are counted as  
sheep for the slaughter.

23 Awake, why slee-  
pest thou, O Lord?  
arise, cast us not off for  
ever.

24 Wherefore hi-  
dest thou thy face? and  
forgettest our affliction,  
and our oppression?

25 For our soul is  
bowed down to the  
dust; our belly cleaveth  
unto the earth.

26 Arise for our help,  
and redeem us for thy  
mercies sake.

## PSAL. XLV.

*A marriage song between Christ  
his Church: the glories of the  
Bridegroom, and the beauties of  
the spirituall Bride.*

**M**Y heart is end-  
ting a good mar-  
ter: I speak of the  
things which I have  
made touching the  
king: my tongue is the  
pen of a ready writer.

2 Thou art fairer  
then the children of  
men: grace is poured  
into thy lips: therefore  
God hath blessed thee  
for ever.

3 Gird thy sword up  
on thy thigh, O most  
mighty: with thy glory  
and thy majesty.

4 And in thy majesty  
ride prosperously, be-  
cause of truth and  
meeknesse, and righte-  
ousnesse: and thy right  
hand

hand shall reach thee  
terrible things.

5 Thine arrowes are  
sharp in the heart of the  
kings enemies; where-  
by the people fall under  
thee.

6 Thy throne (O  
God) is for ever and e-  
ver: the sceptre of thy  
kingdome is a right  
sceptre.

7 Thou lovest righ-  
teousnesse, and hatest  
wickednesse: therefore  
God, thy God hath a-  
nointed thee with the  
oil of gladnesse above  
thy fellowes.

8 All thy garments  
smell of myrrhe, and  
aloes, and cassia; out  
of the ivorie palaces,  
whereby they have  
made thee glad.

9 Kings daughters  
were among thy honou-  
rable women: upon thy  
right hand did stand the  
queen in gold of Ophir.

10 Hearken (O daugh-  
ter) and consider, and  
incline thine ear, forget  
also thine own people,  
and thy fathers house.

11 So shall the king  
greatly desire thy beau-  
ty: for he is thy Lord,  
and worship thou him.

12 And the daugh-  
ter of Tyre shall be  
there with a gift, even  
the rich among the peo-  
ple shall intreat thy fa-  
vour.

13 The kings daugh-  
ter is all glorious with-  
in; her clothing is of  
wrought gold.

14 She shall be  
brought unto the king  
in raiment of needle-  
work: the virgins her  
companions that follow  
her shall be brought un-  
to thee.

15 With gladnesse &  
rejoycing shall they be  
brought: they shall en-  
ter into the kings palace

16 In



16 Instead of thy fathers shall be thy children, when thou mayest make princes in all the earth.

17 I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.

## PSAL. XLVI.

*A thanksgiving after victory obtained against the Enemies of the Church: an act of trust and confidence in God.*

**G**OD is our refuge and strength: a very present help in trouble

2 Therefore will not we fear, though the earth be removed: and though the mountains be carried into the midst of the sea.

3 Though the waters thereof roar, and be troubled, though the mountains shake with the swelling thereof. Selah.

4 There is a river, the streams whereof shall make glad the city of God: the holy place of the tabernacles of the most High.

5 God is in the midst of her: she shall not be moved; God shall help her, and that right early.

6 The heathen ragged, the kingdoms were moved: he uttered his voyce, the earth melted.

7 The Lord of hosts is with us: the God of Jacob is our refuge. Selah.

8 Come, behold the works of the Lord, what desolation he hath made in the earth.

9 He maketh wars to cease unto the end of the earth: he breaketh the bow, & cutteth the spear in sunder, he burneth the chariot in the fire.

10 Be

The ix. day.

Psalms.

The ix. day.

10 Be still, and know  
that I am God: I will  
be exalted among the  
heathen, I will be exal-  
ted in the earth.

11 The Lord of hosts  
is with us: the God of  
Jacob is our refuge. Se-  
lah.

Ev. Pr. PSAL. XLVII.

*The church of the Jewes is exhor-  
ted to worship and confesse  
Christ: whose dominion is over  
the Jewes and Gentiles.*

**C**lap your hands  
(all ye people)  
shout unto God  
with the voyce of tri-  
umph.

2 For the Lord most  
high is terrible; he is a  
great king over all the  
earth.

3 He shall subdue the  
people under us, and  
the nations under our  
feet.

4 He shall choose our  
inheritance for us, the  
excellency of Jacob  
whom he loved. Selah.

5 God is gone up  
with a shout, the Lord  
with the sound of a  
trumpet.

6 Sing praises to God,  
sing praises: sing praises  
unto our king, sing  
praises.

7 For God is the  
king of all the earth,  
sing ye praises with un-  
derstanding.

8 God reigneth over  
the heathen: God sit-  
teth upon the throne of  
his holinesse.

9 The princes of the  
people are gathered to-  
gether, even the people  
of the God of Abra-  
ham: for the shields of  
the earth belong unto  
God: he is greatly ex-  
alted.

PSAL. XLVIII.

*A psalme of thanksgiving for He-  
zekiahs delivery from Senna-  
cherib: The description of his  
overthrow: a celebration of the  
Divine benefit: an exhortation  
of the Jewes to rejoyce in Gods  
and to repair Jerusalem.*

E

Great

**G**reat is the Lord,  
and greatly to be  
praised in the city of  
our God, in the moun-  
tain of his holinesse.

2 Beautifull for situ-  
ation, the joy of the  
whole earth is mount  
Sion, on the sides of the  
north, the city of the  
great king.

3 God is known in  
her palaces for a refuge.

4 For lo, the kings  
were assembled, they  
passed by together.

5 They saw it, and  
so they marvelled, they  
were troubled and ha-  
sted away.

6 Fear took hold up-  
on them there, and pain,  
as of a woman in tra-  
vail.

7 Thou breakest the  
ships of Tarshish with an  
east-wind.

8 As we have heard,  
so have we seen in the  
city of the Lord of

hosts, in the city of our  
God, God will establish  
it for ever. Selah.

9 We have thought  
of thy loving kindnesse,  
O God, in the midst of  
thy temple.

10 According to thy  
name, O God, so is thy  
praise unto the ends of  
the earth: thy right  
hand is full of righte-  
ousnesse.

11 Let mount Sion  
rejoyce, let the daugh-  
ters of Judah be glad,  
because of thy judg-  
ments.

12 Walk about Sion,  
and goe round about  
her: tell the towers  
thereof.

13 Mark ye well her  
bulwarks, consider her  
palaces; that ye may  
tell it to the generation  
following.

14 For this God is  
our God for ever and  
ever: he will be  
our

The ix. day.

Psalms.

The ix. day.

our guide even unto death.

PSAL. XLIX.

*The danger of trusting in riches :  
they cannot redeeme a life : rich  
men die like the poore : rich  
men are not to be envied : riches  
are an euill temptation.*

**H**ear this all ye people, give eare all ye inhabitants of the world.

2 Both low and high, rich and poor together.

3 My mouth shall speak of wisdom: and the meditation of my heart shall be of understanding.

4 I will incline mine eare to a parable; I will open my dark saying upon the harp.

5 Wherefore should I fear in the dayes of euill, when the iniquity of my heels shall compass me about?

6 They that trust in their wealth, and boast themselves in the mul-

titude of their riches:

7 None of them can by any means redeeme his brother, nor give to God a ranfome for him:

8 (For the redemption of their soul is precious, and it ceaseth for ever)

9 That he should still live for ever, and not see corruption.

10 For he seeth that wife men die, likewise the fool and the brutish person perish, and leave their wealth to others.

11 Their inward thought is, that their houses shall continue for ever, and their dwelling-places to all generations; they call their lands after their own names.

12 Neverthelesse, man being in honour, abideth not: he is like the beasts that perish.

13 This their way is  
E 2 their

*The ix. day.*

*Psalms.*

*The x. day.*

their folly; yet their posterity approve their sayings. Selah.

14 Like sheep they are laid in the grave, death shall feed on them; and the upright shall have dominion over them in the morning, & their beauty shall consume in the grave, from their dwelling.

15 But God will redeem my soul from the power of the grave; for he shall receive me. Selah.

16 Be not thou afraid when one is made rich, when the glory of his house is increased;

17 For when he dyeth, he shall carry nothing away: his glory shall not descend after him.

18 Though whiles he lived, he blessed his soul: and men will praise thee, when thou

dost well to thy self.

19 He shall goe to the generation of his fathers, he shall never see light.

20 Man that is in honour and understandeth not, is like the beasts that perish.

Mo.Pr. PSAL. L.

*A Propheſſe of the abrogation of the Law, and the preaching of the Goſpel: the ſacrifices of Moſes, & the rites of hypocrites are unprofitable: praife and prayer and obedience are the beſt ſacrifices: the wicked preachers are reprov'd.*

**T**HE mighty God, even the Lord hath ſpoken, and called the earth from the riſing of the ſun, unto the going down thereof.

2 Out of Sion the perfection of beauty, God hath ſhined.

3 Our God ſhall come, & ſhall not keep ſilence: a fire ſhall devour before him, and it ſhall

*The x. day.*

*Psalms.*

*The x. day.*

shall be very tempestuous round about him.

4 He shall call to the heavens from above, & to the earth, that he may judge his people.

5 Gather my saints together unto me: those that have made a covenant with me by sacrifice.

6 And the heavens shall declare his righteousness: for God is judge himself. Selah.

7 Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God.

8 I will not reprove thee for thy sacrifices, or thy burnt-offerings, to have been continually before me.

9 I will take no bullock out of thy house, nor he-goats out of thy folds.

10 For every beast

of the forest is mine, and the cattel upon a thousand hills.

11 I know all the fowls of the mountains: and the wilde beasts of the field are mine.

12 If I were hungry, I would not tell thee, for the world is mine, and the fulnesse thereof

13 Will I eat the flesh of buls, or drink the blood of goats?

14 Offer unto God thanksgiving, and pay thy vows unto the most High.

15 And call upon me in the day of trouble; I will deliver thee, and thou shalt glorifie me.

16 But unto the wicked God saith, What hast thou to doe to declare my statutes, or that thou shouldst take my covenant in thy mouth?

17 Seeing thou hatest

instruction, and castest  
my words behind thee.

18 When thou sawest  
a thief, then thou  
consentedst with him,  
and hast been partaker  
with adulterers.

19 Thou givest thy  
mouth to eyill, and thy  
tongue frameth deceit.

20 Thou sittest and  
speakest against thy  
brother; thou slanderest  
thine own mothers  
son.

21 These things hast  
thou done, and I kept  
silence: thou thoughtest  
that I was altogether  
such a one as thy self:  
but I will reprove thee,  
and set them in order  
before thine eyes.

22 Now consider  
this, ye that forget God,  
lest I tear you in pieces,  
and there be none to de-  
liver.

23 Who so offereth  
praise, glorifieth me:

and to him that orde-  
reth his conversation a-  
right; will I shew the  
salvation of God.

## PSAL. LI.

*David upon Nathans reprov-  
ing him in the matter of Bathsheba, confesseth his sin,  
humbles himself, prays for par-  
don, and for the restitution of  
Gods holy Spirit, for the taking  
away his sin, and the cleansing  
of his soul: He prays for, and  
prophetically describes the Re-  
pentance Evangelical and the  
time of the Gosp<sup>l</sup>, and the king-  
dome of the Messias. The psalm  
is penitentiall.*

**H**Ave mercy on me,  
O God, according  
to thy loving kindnesse:  
according to the multi-  
tude of thy tender mer-  
cies blot out my trans-  
gressions.

2 Wash me thorough-  
ly from mine iniquity,  
and cleanse me from  
my sin.

3 For I acknowledge  
my transgressions: and  
my sin is ever before  
me.

4 Against

4 Against thee, thee only have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

5 Behold, I was shapen in iniquity: and in sin did my mother conceive me.

6 Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.

7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter then snow.

8 Make me to hear joy and gladnesse: that the bones which thou hast broken, may rejoyce.

9 Hide thy face from my sins; and blot out

all mine iniquities.

10 Create in me a cleane heart, O God; and renew a right spirit within me.

11 Cast me not away from thy presence; and take not thy holy spirit from me.

12 Restore unto me the joy of thy salvation: and uphold me with thy free spirit.

13 Then will I teach transgressors thy wayes; and sinners shall be converted unto thee.

14 Deliver me from blood-guiltinesse, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousnesse.

15 O Lord open thou my lips, and my mouth shall shew forth thy praise.

16 For thou desirest not sacrifice, else would I give it: thou delight-



est not in burnt-offering.

17 The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

18 Doe good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifices of righteousness, with burnt-offering and whole burnt-offering: then shall they offer bullocks upon thine altar.

PSAL. LII.

*upon Doegs informing Saul against Abimelech and the Priests, and their sad death consequent, David exclaims against the falsehood and fact of Doeg; denounces the Divine Judgments against him: he comforts the godly; and encourages himself in hope of his own prosperity through the goodness of God.*

**W**hyboastest thou thy self in mis-

chief, O mighty man: the goodnesse of God endureth continually.

2 Thy tongue deviseth mischiefs: like a sharp rasor, working deceitfully.

3 Thou lovest evill more then good: and lying rather then to speak righteousness. Selah.

4 Thou lovest all devouring words, O thou deceitfull tongue.

5 God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living. Selah.

6 The righteous also shall see, and fear, and shall laugh at him.

7 Lo, this is the man that made not God his strength: but trusted in the abundance of his riches,

The x. day.

Psalms.

The x. day.

riches, and strengthened himself in his wickedness.

8 But I am like a green olive-tree in the house of God : I trust in the mercy of God for ever and ever.

9 I will praise thee for ever, because thou hast done it : and I will wait on thy name, for it is good before thy saints.

Ev.Pr. PSAL. LIII.

*The practical Atheist is describ'd : The universal iniquity of the world : he prophesies of the miseries of the Church under Antiochus ; and encourages them to expect deliverance from the goodness of God.*

**T**He fool hath said in his heart, There is no

God ; corrupt are they, and have done abominable iniquity : there is none that doth good.

2 God looked down from heaven upon the children of men, to see

if there were any that did understand, that did seek God.

3 Every one of them is gone back, they are altogether become filthy ; there is none that doth good, no not one.

4 Have the workers of iniquity no knowledge ? who eat up my people, as they eat bread ; they have not called upon God.

5 There were they in great fear, where no fear was : for God hath scattered the bones of him that encampeth against thee, thou hast put them to shame, because God hath despised them.

16 O that the salvation of Israel were come out of Sion ! when God bringeth back the captivity of his people, Jacob shall rejoyce, and Israel shall be glad.

PSAL.

## PSAL. LIV.

David complains of his being discover'd to Saul by the men of Ziph: he prays for help from God, and to be avenged of his enemies: promises to glorifie God upon his delivery.

**S**Ave me, O God, by thy name, and judge me by thy strength.

2 Hear my prayer, O God; give eare to the words of my mouth.

3 For strangers are risen up against me, and oppressors seek after my soul; they have not set God before them. Selah.

4 Behold God is mine helper: the Lord is with them that uphold my soul.

5 He shall reward evill unto mine enemies; cut them off in thy truth.

6 I will freely sacrifice unto thee; I will praise thy name (O Lord) for it is good.

7 For he hath deli-

vered me out of all trouble: and mine eye hath seen his desire upon mine enemies.

## PSAL. LV.

David upon his fear of being discover'd by the men of Keilah, upon the conjunction of Achishphel with Absalom, prays to God for his own safety, and the division and confusion of his enemies counsel: he complains of his own restlesse and insecure condition; the falsenesse of his supposed friends: encourages himself and others to put their whole trust in God: and foretels the suddain and immortall death of his Enemies.

**G**Ive ear to my prayer, O God: and hide not thy self from my supplication.

2 Attend unto me, and hear me: I mourn in my complaint, and make a noise,

3 Because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, & in wrath they hate me.

4 My

4 My heart is forepained within me : and the terrors of death are fallen upon me.

5 Fearfulnesse and trembling are come upon me, and horror hath overwhelmed me.

6 And I said, O that I had wings like a dove; for then would I flie away, and be at rest.

7 Lo then would I wander far off, and remain in the wilderness. Selah.

8 I would hasten my escape from the windie storm and tempest.

9 Destroy, O Lord, & divide their tongues : for I have seen violence and strife in the citie.

10 Day and night they go about it upon the wals thereof : mischief also & sorrow are in the midst of it.

11 Wickednesse is in the midst thereof : de-

ceit and guile depart not from her streets.

12 For it was not an enemy that reproched me, then I could have borne it; neither was it he that hated me, that did magnifie himself against me, then I would have hid my self from him.

13 But it was thou, a man, mine equall, my guide, and mine acquaintance.

14 We took sweet counsell together, and walked unto the house of God in company.

15 Let death seise upon them, & let them goe down quick into hell : for wickednesse is in their dwellings, and among them.

16 As for me, I will call upon God : and the Lord shall save me.

17 Evening & morning, and at noon will I pray,

pray, and cry aloud: and  
and he shall hear my  
voice.

18 He hath deliv-  
red my soul in peace  
from the battel that  
was against me: for there  
were many with me.

19 God shall hear &  
afflict them, even he  
that abideth of old, Se-  
lah: because they have  
no changes, therefore  
they fear not God.

20 He hath put forth  
his hands against such as  
be at peace with him:  
he hath broken his co-  
venant.

21 The words of his  
mouth were smother  
then butter, but war was  
in his heart: his words  
were softer then oil,  
yet were they drawn  
swords.

22 Cast thy burden  
upon the Lord, and he  
shall sustain thee: he  
shall never suffer the

righteous to be moved.

23 But thou, O God,  
shalt bring them down  
into the pit of destructi-  
on: bloody and deceit-  
full men shall not live  
out half their dayes, but  
I will trust in thee.

Mo. Pr. PSAL. LVI.

*David being in Gath, and known  
by the Courtiers of Achish, prays  
to God to be defended from his  
cruell enemies: complains of  
their snares and their injuries:  
comforts himself in God: and  
promises to give him thanks and  
praise for his delivery.*

**B**E mercifull unto  
me, O God, for  
man would swal-  
low me up: he fighting  
daily oppresseth me.

2 Mine enemies  
would daily swallow  
me up: for they be ma-  
ny that fight against  
me, O thou most High.

3 What time I am a-  
fraid, I will trust in thee.

4 In God I will praise  
his word, in God I have

put

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Psalms.

The xj. day.

put my trust, I will not  
fear what flesh can doe  
unto me.

5 Every day they  
wrest my words: all  
their thoughts are a-  
gainst me for evill.

6 They gather the-  
selves together, they  
hide themselves, they  
mark my steps when  
they wait for my soul.

7 Shall they escape  
by iniquity? in thine an-  
ger cast down the peo-  
ple, O God.

8 Thou tellest my  
wandings, put thou my  
tears into thy bottle: are  
they not in thy book?

9 When I cry unto  
thee, then shall mine e-  
nemies turn back: this  
I know, for God is for  
me.

10 In God wil I praise  
his word: in the Lord  
will I praise his word.

11 In God have I  
put my trust: I will not

be afraid what man can  
doe unto me.

12 Thy vowes are  
upon me, O God: I will  
render praises unto  
thee.

13 For thou hast de-  
livered my soul from  
death: wilt not thou de-  
liyer my feet from fal-  
ling, that I may walk  
before God in the light  
of the living?

P S A L. LVII.

*When David had been hid in a  
cave in the desert of Engedi he  
prays this prayer to be deliver'd  
from Saul: complains of his sad  
condition: describes their im-  
piety: and rejoices in God, and  
adores his greatnesse.*

**B**E mercifull unto  
me, O God, be  
mercifull unto me, for  
my soul trusteth in  
thee: yea in the shadow  
of thy wings will I make  
my refuge, untill these  
calamities be overpast.

2 I will cry unto God  
most high: unto God  
that

that performeth all things for me.

3 He shall send from heaven & save me from the reproch of him that would swallow me up; Selah. God shall send forth his mercy and his truth.

4 My soul is among lions, and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword.

5 Be thou exalted, O God, above the heavens: let thy glory be above all the earth.

6 They have prepared a net for my steps, my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen themselves. Selah.

7 My heart is fixed, O God, my heart is fix-

ed: I will sing and give praise.

8 Awake up my glory, awake psalterie and harp: I my self will awake early.

9 I will praise thee, O Lord, among the people: I will sing unto thee among the nations.

10 For thy mercy is great unto the heavens, and thy truth unto the clouds.

11 Be thou exalted, O God, above the heavens: let thy glory be above all the earth.

PSAL. LVIII.

*When David was by Abner and Sauls Council condemned of Treason, he complains of this injustice: prays against them, and foretells their destruction.*

**D**O ye indeed speak righteousness; O congregation: doe ye judge uprightly, O ye sons of men?

2 Yea, in heart you work wickednesse, you weigh

The xj. day.

Psalms.

The xj. day.

weigh the violence of  
your hands in the earth.

3 The wicked are  
estranged from the  
womb, they goe astray,  
as soon as they be born,  
speaking lies.

4 Their poyson is  
like the poyson of a ser-  
pent; they are like the  
deaf adder that stoppeth  
her ear:

5 Which will not  
hearken to the voice of  
the charmer, charming  
never so wisely.

6 Break their teeth,  
O God, in their mouth:  
break out the teeth of  
the young lions, O  
Lord.

7 Let them melt a-  
way as waters, which  
run continually: when  
he bendeth his bow to  
shoot his arrows, let  
them be as cut in pieces.

8 As a snail which  
melteth, let every one  
of them passe away like

the untimely birth of a  
woman, that they may  
not see the sun.

9 Before your pots  
can feel the thorns, he  
shall take them away as  
with a whirlwind, both  
living, and in his wrath.

10 The righteous  
shall rejoyce when he  
seeth the vengeance: he  
shall wash his feet in the  
blood of the wicked.

11 So that a man  
shall say, Verily there is  
a reward for the righte-  
ous: verily he is a God  
that judgeth in the  
earth.

Ev. Pr. PSAL. LIX.

When David was besieged by Saul's  
officers in his own house, he  
prayed this Psalm to be delive-  
red from them: he prays against  
them: and having by Michol's  
arts escaped, promises to sing  
praises to God.

**D**eliver me from  
mine enemies,  
O my God: de-  
fend me from them that  
rise up against me.

2 De-



2 Deliver me from the workers of iniquity, and save me from bloody men.

3 For lo, they lie in wait for my soul; the mighty are gathered against me; not for my transgression, nor for my sin, O Lord.

4 They run and prepare themselves without my fault: awake to help me, and behold.

5 Thou therefore, O Lord God of hosts, the God of Israel, awake to visit all the heathen: be not mercifull to any wicked transgressors. Selah.

6 They return at evening: they make a noise like a dog, and go round about the city.

7 Behold they belch out with their mouth: swords are in their lips; for who, say they, doth hear?

8 But thou, O Lord, shalt laugh at them; thou shalt have all the heathen in derision.

9 Because of his strength will I wait upon thee: for God is my defence.

10 The God of my mercy shall prevent me: God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget: scatter them by thy power; and bring them down, O Lord our shield.

12 For the sin of their mouth, and the words of their lips, let them even be taken in their pride: and for cursing and lying which they speak.

13 Consume them in wrath, consume them, that they may not be: and let them

know that God ruleth  
in Jacob, unto the ends  
of the earth. Selah.

14 And at evening  
let them return, and let  
them make a noise like  
a dog, and goe round  
about the city.

15 Let them wan-  
der up and down for  
meat, and grudge if they  
be not satisfied.

16 But I will sing of  
thy power, yea I will  
sing aloud of thy mercy  
in the morning: for  
thou hast been my de-  
fence and refuge in the  
day of my troubles.

17 Unto thee, O my  
strength, wil I sing: for  
God is my defence, and  
the God of my mercy.

PSAL. LXX.  
David prayed this in his expedition  
against the Syrians and Ed-  
moites. He expostulates with  
God as if he had left his people  
comforts himself with the word  
of God spoken by Samuel, that he  
should possesse all the land: he  
prays to God for help, and puts  
his trust in him.

O God, thou hast cast  
us off; thou hast  
scattered us; thou hast  
been displeased: O turn  
thy self to us again. 8

9 Thou hast made  
the earth to tremble;  
thou hast broken it:  
heal the breaches there-  
of, for it hatherth.

10 Thou hast shewed  
thy people hard things:  
thou hast made us to  
drink the wine of as-  
tonishment.

11 Thou hast given a  
banner to them that  
fear thee: that it may  
be displayed because of  
the truth. Selah.

12 That thy beloved  
may be delivered; save  
with thy right hand, and  
hear me.

13 God hath spoken  
in his holinesse, I will  
rejoyce: I will divide  
Shechem, and mete out  
the valley of Succoth.

14 Gilead is mine, and  
F Ma-

Manasseh is mine, Ephraim also is the strength of mine head; Judah is my law-giver.

8 Moab is my wash-pot, over Edom will I cast out my shoe: Philistia, triumph thou because of me.

9 Who will bring me into the strong city? who will lead me into Edom?

10 Wilt not thou, O God, which hadst cast us off? and thou, O God, which didst not go out with our armies?

11 Give us help from trouble: for vain is the help of man.

12 Through God we shall doe valiantly: for he it is that shall tread down our enemies.

## PSAL. LXI.

David wandering up and down the wilderness in his flight from Saul [or Absalom] implor'd the aid of God, which ever was his sanctuary: he promis'd to himself

return to his city, and the Tabernacle: and the lengthning of his life and kingdom: promising thankfulness to God.]

**H**ear my cry, O God, attend unto my prayer.

2 From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher then I.

3 For thou hast been a shelter for me, and a strong tower from the enemy.

4 I will abide in thy tabernacle for ever: I will trust in the covert of thy wings. Selah.

5 For thou, O God, hast heard my vows: thou hast given me the heritage of those that fear thy name.

6 Thou wilt prolong the kings life: and his years as many generations.

7 He shall abide before

The xij. day.

Psalms.

The xij. day.

fore God for ever : O  
prepare mercy and  
truth which may pre-  
serve him.

3 So will I sing praise  
unto thy name for ever,  
that I may daily per-  
form my vows.

Mo.Pr. PSAL. LXII.

*David in his troubles upbraids to  
discerns their falshood and  
their violence : God is the on-  
ly refuge and security of the  
faithfull : no trust to be had in  
man : much lesse in sin : God is  
mercifull and just in giving  
reward.*

**T**Ruly my soul  
waiteth upon  
God : from him  
cometh my salvation.

2 He onely is my  
rock and my salvation :  
he is my defence ; I  
shall not be greatly mo-  
ved.

3 How long will ye  
imagin mischief against  
a man : ye shall be slain  
all of you ; as a bowing  
wall shall ye be, and as  
a tottering fence.

4 They onely con-  
sult to cast him down  
from his excellencie,  
they delight in lies : they  
bless with their mouth,  
but they curse inward-  
ly. Selah.

5 My soul, wait thou  
onely upon God : for  
my expectation is from  
him.

6 He onely is my  
rock and my salvation ;  
he is my defence ; I shall  
not be moved.

7 In God is my sal-  
vation & my glory : the  
rock of my strength, &  
my refuge is in God.

8 Trust in him at all  
times, ye people, pour  
out your heart before  
him : God is a refuge  
for us. Selah.

9 Surely men of low  
degree are vanity, and  
men of high degree are  
a lie : to be laid in the ba-  
lance they are altoge-  
ther lighter then vanity.

F 2

10 Trust

10 Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them.

11 God hath spoken once; twice have I heard this, that power belongeth unto God.

12 Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work.

PSAL. LXIII.

*David being compell'd to fly, complains of his forc'd absence from Gods Tabernacle, and the pleasures and the festivities of religion: promises at his return to fit himself with the joyes which he then wanted: comforts himself with the memory of the deliverances he had formerly.*

**O** God, thou art my God, early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a drie and thirsty land, where no water is.

2 To see thy power and thy glory, so as I have seen thee in the sanctuary.

3 Because thy loving kindnesse is better then life: my lips shall praise thee.

4 Thus will I blesse thee while I live: I will lift up my hands in thy name.

5 My soul shall be satisfied as with marrow and fatnesse; and my mouth shall praise thee with joyfull lips:

6 When I remember thee upon my bed, and meditate on thee in the night watches.

7 Because thou hast been my help; therefore in the shadow of thy wings will I rejoyce.

8 My soul followeth hard after thee: thy right hand upholdeth me.

9 But those that seek my soul to destroy it, shall

shall goe into the lower parts of the earth.

10 They shall fall by the sword, they shall be a portion for foxes.

11 But the king shall rejoyce in God, every one that sweareth by him shall glory: but the mouth of them that speak lies, shall be stopped.

## PSAL. LXIV.

*David in troubles from the persecutions of Saul flies to God: he prayes to be defended from their snares and assemblings: he describes their evil tongues: foretells their destruction and calamity: it shall proceed from God, and be confessed to do so: he promises that himself and all the true worshippers of God shall rejoyce in him: and their hopes and confidence shall increase.*

**H**ear my voyce, O God, in my prayer; preserve my life from fear of the enemy.

2 Hide me from the secret counsell of the wicked; from the insurrection of the workers of iniquity:

3 Who whet their tongue like a sword, and bend their bowes to shoot their arrows, even bitter words.

4 That they may shoot in secret at the perfect: suddenly doe they shoot at him, and fear not.

5 They encourage themselves in an evil matter: they commune of laying snares privily, they say, Who shall see them?

6 They search out iniquities, they accomplish a diligent search: both the inward thought of every one of them, and the heart is deep.

7 But God shall shoot at them with an arrow, suddenly shall they be wounded.

8 So they shall make their own tongue to fall upon themselves: all that see them, shall flee away.

F 3

9 And

9 And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing.

10 The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory.

Ev.Pr. PSAL. LXV.

*God is praised for his blessings to his Church; temporall blessing, and spirituall; a thanksgiving for rain and plenty.*

**P**Raise waiteth for thee, O God, in Sion: and unto thee shall the vow be performed.

2 O thou that hearest prayer, unto thee shall all flesh come.

3 Iniquities prevaile against me: as for our transgressions, thou shalt purge them away.

4 Blessed is the man whom thou choosest and causest to approach

unto thee, that he may dwell in thy courts: we shall be satisfied with the goodnesse of thy house, even of thy holy temple.

5 By terrible things in righteousness wilt thou answer us, O God of our salvation: who art the confidence of all the ends of the earth, and of them that are afarre off upon the sea.

6 Which by his strength setteth fast the mountains; being girded with power.

7 Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.

8 They also that dwell in the uttermost parts are afraid at thy tokens; thou makest the outgoings of the morning and evening to rejoyce.

9 Thou

9 Thou visitest the earth and waterest it: thou greatly enrichest it with the river of God which is full of water: thou preparest them corn, when thou hast so provided for it.

10 Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showres, thou blestest the springing thereof.

11 Thou crownest the year with thy goodnesse, and thy paths drop fatnesse.

12 They drop upon the pastures of the wilderness: and the little hills rejoyce on every side.

13 The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

## PSAL. LXVI.

*An exhortation to all people to glorify the name of God: particularly for his blessings to the sons of Israel: God trieth his children; a commemoration of Gods acts of loving kindnesse in particular to the Author of this psalm: (who was not David) God regards not the prayers of the wicked.*

**M**ake a joyful noise unto God, all ye lands.

2 Sing forth the honor of his name: make his praise glorious.

3 Say unto God, How terrible art thou in thy works! through the greatnesse of thy power shall thine enemies submit themselves unto thee.

4 All the earth shall worship thee, and shall sing unto thee, they shall sing to thy name. Selah.

5 Come and see the works of God: he is terrible in his doing to-



ward the children of men.

6 He turned the sea into dry land they went through the flood on foot, there did we rejoyce in him.

7 He ruleth by his power for ever, his eyes behold the nations: let not the rebellious exalt themselves. Selah.

8 O blesse our God ye people, and make the voyce of his praise to be heard.

9 Which holdeth our soul in life, and suffereth not our feet to be moved.

10 For thou O God, hast proved us: thou hast tryed us, as silver is tryed.

11 Thou broughtest us into the net, thou laidst affliction upon our loyns.

12 Thou hast caused men to ride over

our heads, we went through fire & through water: but thou broughtest us out into a wealthy place.

13 I will goe into thy house with burnt-offerings: I will pay thee my vows,

14 Which my lips have uttered, and my mouth hath spoken when I was in trouble.

15 I will offer unto thee burnt-offerings of fatlings, with the incense of rams: I will offer bullocks with goats. Selah.

16 Come and hear all ye that fear God, and I will declare what he hath done for my soul.

17 I cryed unto him with my mouth, and he was extolled with my tongue.

18 If I regard iniquity in my heart:

Lord

Lord will not hear me.

19 But verily God hath heard me: he hath attended unto the voice of my prayer.

20 Blessed be God, which hath not turned away my prayer, nor his mercy from me.

## PSAL. LXVII.

*The Church prayes that the kingdom of God may be manifested amongst the Jews; and be spread unto the Gentiles: and be declared by blessings spirituall and temporall: and that God may be exalted in all.*

**G**OD be mercifull unto us, and blesse us: and cause his face to shine upon us, Selah.

2 That thy way may be known upon earth, thy saving health among all nations.

3 Let the people praise thee, O God; let all the people praise thee.

4 O let the nations be glad and sing for joy: for thou shalt judge the

people righteously, and govern the nations upon earth. Selah.

5 Let the people praise thee, O God; let all the people praise thee

6 Then shall the earth yeeld her increase; and God, even our own God shall blesse us.

7 God shall blesse us, and all the ends of the earth shall fear him.

## Mo. Pr. PSAL. LXVIII.

*David prophesies of Christs triumph over his Enemies: of his resurrection and ascension; of the sending the Holy Ghost: of the gathering his Church; the calling the Gentiles: the excision of the Jewes: and the blessings which shal be to all Christs servants under his reign: an act of the glorification of God.*

**L**et God arise, let his enemies be scattered: let them also that hate him, flee before him.

2 As smoke is driven away, so drive the away: as wax melteth before the fire, so let the

the wicked perish at the presence of God.

3 But let the righteous be glad : let them rejoyce before God , yea let them exceedingly rejoyce.

4 Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, & rejoyce before him.

5 A father of the fatherlesse, and a judge of the widows, is God in his holy habitation.

6 God setteth the solitarie in families : he bringeth out those wch are bound with chains, but the rebellious dwell in a dry land.

7 O God, when thou wentest forth before thy people ; when thou didst march through the wilderness ; Selah.

8 The earth shook, the heavens also drop-

ped at the presence of God ; even Sinai it self was moved at the presence of God, the God of Israel.

9 Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary

10 Thy congregation hath dwelt therein : thou, O God, hast prepared of thy goodnesse for the poor.

11 The Lord gave the word, great was the company of those that published it.

12 Kings of armies did flee apace : and she that carried at home, divided the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.

14 When the Almighty

mighty scattered kings  
in it, it was white as  
snow in Salmon.

15 The hill of God  
is as the hill of Bashan,  
an high hill as the hill  
of Bashan.

16 Why leap ye,  
ye high hills: this is the  
hill which God desireth  
to dwel in, yea the Lord  
will dwel in it for ever.

17 The chariots of  
God are twenty thou-  
sand, even thousands of  
angels: the Lord is a-  
mong them as in Sinai,  
in the holy place.

18 Thou hast ascen-  
ded on high, thou hast  
led captivity captive:  
thou hast received gifts  
for men; yea, for the re-  
bellious also, that the  
Lord God might dwell  
among them.

19 Blessed be the  
Lord, who daily loadeth  
us with benefits, even  
the God of our salvati-  
on. Selah.

20 He that is our  
God, is the God of sal-  
vation; and unto God  
the Lord belong the is-  
sues from death.

21 But God shall  
wound the head of his  
enemies: and the hairy  
scalp of such an one as  
goeth on still in his tref-  
passes.

22 The Lord said, I  
will bring again from  
Bashan, I will bring my  
people again from the  
depths of the sea:

23 That thy foot  
may be dipped in the  
blood of thine enemies,  
and the tongue of thy  
dogs in the same.

24 They have seen  
thy goings, O God, even  
the goings of my God,  
my king, in the sanctu-  
ary.

25 The singers went  
before, the players on  
instruments followed  
after; amongst them  
were

were the damfels playing with timbrels.

26 Blessè ye God in the congregations, even the Lord from the fountain of Israel.

27 There is little Benjamin with their ruler, the princes of Judah and their counsel, the princes of Zebulun, and the princes of Naphthali.

28 Thy God hath cōmanded thy strength: strengthen, O God, that which thou hast wrought for us.

29 Because of thy temple at Jerusalem, shall kings bring presents unto thee.

30 Rebuke the company of spear-men, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver: scatter

thou the people that delight in war.

31 Princes shall come out of Egypt, Ethiopia shall soon stretch out her hands unto God.

32 Sing unto God, ye kingdoms of the earth: O sing praises unto the Lord. Selah.

33 To him that rideth upon the heavens of heavens, which were of old, lo, he doth send out his voice, and that a mighty voice.

34 Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds.

35 O God, thou art terrible out of thy holy places, the God of Israel is he that giveth strength and power unto his people: blessed be God.

*The xiiij. day.*

*Psalms.*

*The xiiij. day.*

Ev.Pr. PSAL. LXIX.

David being a type of Christ complains of his evil usage and hard sufferings: of the wickednesse and number of his Enemies: prays for the safety of himself and the confusion of his Enemies: God takes care of the poore: They shall praise him.

**S**Ave me, O God, for the waters are come in unto my soul.

2 I sink in deep mire, where there is no standing; I am come into deep waters, where the floods overflow me.

3 I am weary of my crying; my throat is dried: mine eyes fail while I wait for my God.

4 They that hate me without a cause, are more then the hairs of my head: they that would destroy me being mine enemies wrongfully, are mighty: then I restored that which I took not away.

5 O God, thou knowest my foolishnesse; and my sins are not hid from thee.

6 Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake: let not those that seek thee, be confounded for my sake, O God of Israel

7 Because for thy sake I have borne reproch: shame hath covered my face.

8 I am become a stranger unto my brethren, and an alien unto my mothers children.

9 For the zeal of thine house hath eaten me up; and the reproches of them that reproched thee, are fallen upon me.

10 When I wept, & chastened my soul with fasting, that was to my reproch.

11 I made sackcloth also

*The xiiij. day.*

*Psalms.*

*The xiiij. day.*

also my garment: and I became a proverb to them.

12 They that sit in the gate, speak against me; and I was the song of the drunkards.

13 But as for me, my prayer is unto thee, O Lord, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.

14 Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.

15 Let not the water-flood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.

16 Hear me, O Lord, for thy loving kindnesse is good: turn unto me according to the mul-

titude of thy tender mercies.

17 And hide not thy face from thy servant, for I am in trouble: hear me speedily.

18 Draw nigh unto my soul, and redeem it: deliver me because of mine enemies.

19 Thou hast known my reproch, and my shame, and my dishonour: mine adversaries are all before thee.

20 Reproch hath broken my heart, and I am full of heavinesse: and I looked for some to take pity, but there was none; and for comforters, but I found none.

21 They gave me also gall for my meat, and in my thirst they gave me vinegar to drink.

22 Let their table become a snare before them: and that which should

should have been for their welfare, let it become a trap.

23 Let their eyes be darkened that they see not; and make their loyns continually to shake.

24 Poure out thine indignation upon them, and let thy wrathfull anger take hold of them.

25 Let their habitation be desolate, and let none dwell in their tents.

26 For they persecute him whom thou hast smitten, and they talk to the grief of those whom thou hast wounded.

27 Adde iniquity to their iniquity; and let them not come into thy righteousnessse.

28 Let them be blotted out of the book of the living, and not be

written with the righteous.

29 But I am poor, and sorrowfull: let thy salvation (O God) set me up on high.

30 I will praise the name of God with a song, and will magnifie him with thanksgiving.

31 This also shall please the Lord better than an ox or bullock that hath horns and hoofs.

32 The humble shall see this, and be glad: and your heart shall live that seek God.

33 For the Lord heareth the poor, and despiseth not his prisoners.

34 Let the heaven and the earth praise him, the seas, and every thing that moveth therein.

35 For God will save Sion, and will build the cities



cities of Judah : that they may dwell there, and have it in possession.

36 The seed also of his servants shall inherit it : and they that love his name shall dwell therein.

## PSAL. LXX.

*David prays for speedy deliverance from the pury of Absalom : that they may be confounded ; that all the just may rejoyce in God, who is their deliverer and defence.*

**M**ake haste, O God, to deliver me ; make haste to help me, O Lord.

2 Let them be ashamed and confounded that seek after my soul : let them be turned backward, and put to confusion, that desire my hurt.

3 Let them be turned back for a reward of their shame, that say, Aha, aha.

4 Let all those that seek thee, rejoyce, and be glad in thee : and let such as love thy salvation say continually, Let God be magnified.

5 But I am poor and needy, make haste unto me, O God : thou art my help and my deliverer, O Lord, make no tarrying.

## Mo. pr. PSAL. LXXI.

*David expresses his trust to his God, who was his hope from his childhood : prays for defence in his old age : prays against his enemies : relies upon God : confesses that by him he hath had salvation all his life : he praises God for it.*

**I**N thee, O Lord, do I put my trust, let me never be put to confusion.

2 Deliver me in thy righteousness, and cause me to escape : incline thine eare unto me, and save me.

3 Be thou my strong habitation, whereunto I

may

*The xiv. day.*

*Psalms.*

*The xiv. day.*

may continually resort:  
thou hast given com-  
mandment to save me,  
for thou art my rock  
and my fortresse.

4 Deliver me, O my  
God, out of the hand of  
the wicked, out of the  
hand of the unrighteous  
and cruel man.

5 For thou art my  
hope, O Lord God:  
thou art my trust from  
my youth.

6 By thee have I  
been holden up from  
the womb: thou art he  
that took me out of my  
mothers bowels, my  
praise shall be continu-  
ally of thee.

7 I am as a wonder  
unto many; but thou  
art my strong refuge.

8 Let my mouth be  
filled with thy praise,  
and with thy honour all  
the day.

9 Cast me not off in  
the time of old age, for-

sake me not when my  
strength faileth.

10 For mine enemies  
speak against me: and  
they that lay wait for  
my soul, take counsell  
together.

11 Saying, God hath  
forsaken him: persecute  
and take him, for there  
is none to deliver him.

12 O God, be not  
far from me: O my  
God, make haste for  
my help.

13 Let them be con-  
founded and consumed,  
that are adversaries to  
my soul: let them be  
covered with reproch  
and dishonour, that seek  
my hurt.

14 But I will hope  
continually, and will  
yet praise thee more  
and more.

15 My mouth shall  
shew forth thy righte-  
ousnesse, and thy salva-  
tion all the day: for I

G

know

know not the numbers thereof.

16 I will goe in the strength of the Lord God: I will make mention of thy righteousness, even of thine only.

17 O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works.

18 Now also when I am old and grayheaded, O God, forsake me not: untill I have shewed thy strength unto this generation, and thy power to every one that is to come.

19 Thy righteousness also, O God, is very high, who hast done great things: O God, who is like unto thee?

20 Thou which hast shewed me great & fore troubles, shalt quicken me again, & shalt bring

me up again from the depths of the earth.

21 Thou shalt increase my greatnesse, & comfort me on every side.

22 I will also praise thee with the psalterie, even thy truth, O my God: unto thee will I sing with the harp, O thou holy one of Israel.

23 My lips shall greatly rejoyce when I sing unto thee: and my soul which thou hast redeemed.

24 My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt.

PSAL. LXXII.

*David being near his death, prays for a prosperous reign to his son Solomon: instructs him in the duty of a king: it is Propheticall of Christs Kingdome.*

Give the king thy judgments, O God, and

and thy righteousness  
unto the kings son.

2 He shall judge thy  
people with righteous-  
nesse, and thy poor with  
judgment.

3 The mountains shal  
bring peace to the peo-  
ple, and the little hills,  
by righteousness.

4 He shall judge the  
poor of the people, he  
shall save the children  
of the needy, and shall  
break in pieces the op-  
pressour.

5 They shall fear  
thee as long as the sun  
and moon endure,  
throughout all genera-  
tions.

6 He shal come down  
like rain upon the  
mown grasse: as showrs  
that water the earth.

7 In his dayes shall  
the righteous flourish:  
and abundance of peace  
so long as the moon en-  
dureth.

8 He shall have do-  
minion also from sea to  
sea, and from the river  
unto the ends of the  
earth.

9 They that dwell  
in the wildernesse shall  
bow before him: and  
his enemies shall lick  
the dust.

10 The kings of Tar-  
shish and of the isles  
shall bring presents: the  
kings of Sheba and Se-  
ba shall offer gifts.

11 Yea, all kings shall  
fall down before him:  
all nations shall serve  
him.

12 For he shall deli-  
ver the needy when he  
crieth: the poor also,  
and him that hath no  
helper.

13 He shall spare the  
poor and needy, and  
shall save the souls of  
the needy.

14 He shall redeeme  
their soul from deceit

and violence: and precious shall their blood be in his sight.

15 And he shall live, and to him shall be given of the gold of Sheba; prayer also shall be made for him continually, and daily shall he be praised.

16 There shall be an handfull of corn in the earth upon the top of the mountains, the fruit thereof shall shake like Lebanon, and they of the city shall flourish like grasse of the earth.

17 His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him; all nations shall call him blessed.

18 Blessed be the Lord God, the God of Israel, who onely doth wondrous things.

19 And blessed be

his glorious name for ever, and let the whole earth be filled with his glory: Amen, and amen.

20 The prayers of David the son of Jesse are ended.

Ev.Pr. PSAL. LXXIII.

*Asaph being troubled at the afflictions of the Godly, and the prosperity of the wicked, and disputing concerning the providence, at last concludes it to be certain that God loves the pious, exhorts the Church not to be offended at this dispensation: but depend on God: and wait for deliverance at the end of things.*

**T**Ruly God is good to Israel, even to such as are of a clean heart.

2 But as for me, my feet were almost gone: my steps had wellnigh slipped.

3 For I was envious at the foolish, when I saw the prosperity of the wicked.

4 For there are no bands

*The xiv. day.*

*Psalms.*

*The xiv. day.*

hands in their death :  
but their strength is  
firm.

5 They are not in  
trouble as other men :  
neither are they plagued  
like other men.

6 Therefore pride  
compasseth them about  
as a chain : violence co-  
vereth them as a gar-  
ment.

7 Their eyes stand  
out with fatnesse : they  
have more then heart  
could wish.

8 They are corrupt,  
and speak wickedly  
concerning oppression :  
they speak loftily.

9 They set their  
mouth against the hea-  
vens ; and their tongue  
walketh through the  
earth.

10 Therefore his peo-  
ple return hither : and  
waters of a full cup are  
wrung out to them.

11 And they say,

How doth God know ?  
and is there knowledge  
in the most High ?

12 Behold, these are  
the ungodly, who pro-  
sper in the world, they  
increase in riches.

13 Verily I have  
cleansed my heart in  
vain, and washed my  
hands in innocencie.

14 For all the day  
long have I been pla-  
gued, and chastened e-  
very morning.

15 If I say, I will  
speak thus : behold, I  
should offend against  
the generation of thy  
children.

16 When I thought  
to know this, it was too  
painfull for me.

17 Untill I went into  
the sanctuary of God ;  
then understood I their  
end.

18 Surely thou didst  
set them in slippery  
places : thou castedst

them down into destruction.

19 How are they brought into desolation, as in a moment? they are utterly consumed with terrors.

20 As a dream when one awaketh; so, O Lord, when thou awakest thou shalt despise their image.

21 Thus my heart was grieved, and I was pricked in my reins.

22 So foolish was I, and ignorant: I was as a beast before thee.

23 Neverthelesse, I am continually with thee: thou hast holden me by my right hand.

24 Thou shalt guide me with thy counsel, and afterward receive me to glory.

25 Whom have I in heaven but thee? and there is none upon earth that I desire besides thee

26 My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

27 For lo, they that are far from thee, shall perish: thou hast destroyed all them that goe a whoring frō thee.

28 But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works.

PSAL. LXXIV.

*Asaph expostulates with God his delay to help his people, and of the greatnesse of their calamity: he prays for help: he commemorates the blessings of old: represents the horrid cruelty and impiety of the Churches enemies; and particularly their sacrilege: he complains that Gods Oracles are ceased: the Prophet; goes the Enemies suppose that God also is departed; that his name suffe: he prays for the safety of the Church: the glory of God in the overthrow of his enemies.*

O God, why hast thou cast us off for ever?

ever? why doth thine  
anger smoke against the  
sheep of thy pasture?

2 Remember thy  
cōgregation which thou  
hast purchased of old:  
the rod of thine inheri-  
tance which thou hast  
redeemed, this mount  
Sion wherein thou hast  
dwelt.

3 Lift up thy feet un-  
to the perpetuall deso-  
lations: even all that  
the enemy hath done  
wickedly in the sanctua-  
ry.

4 Thine enemies roar  
in the midst of thy con-  
gregations: they set up  
their ensignes for signs.

5 A man was famous  
according as he had lif-  
ted up axes upon the  
thick trees.

6 But now they break  
down the carved work  
thereof at once, with  
axes and hammers.

7 They have cast fire

into thy sanctuary, they  
have defiled by casting  
down the dwelling-  
place of thy name to  
the ground.

8 They said in their  
hearts, Let us destroy  
them together: they  
have burnt up all the  
synagogues of God in  
the land.

9 We see not our  
signs, there is no more  
any prophet, neither is  
there among us any that  
knoweth how long.

10 O God, how long  
shall the adversary re-  
proch? shall the ene-  
my blaspheme thy name  
for ever?

11 Why withdraw-  
est thou thy hand, even  
thy right hand? pluck  
it out of thy bosome.

12 For God is my  
king of old, working sal-  
vation in the midst of  
the earth.

13 Thou didst divide

G 4

the



the sea by thy strength: thou brakest the heads of the dragons in the waters.

14 Thou brakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness.

15 Thou didst cleave the fountain and the flood: thou driedst up mighty rivers.

16 The day is thine, the night also is thine: thou hast prepared the light and the sun.

17 Thou hast set all the borders of the earth: thou hast made summer and winter.

18 Remember this, that the enemy hath reproched, O Lord, and that the foolish people have blasphemed thy name.

19 O deliver not the soul of thy turtle-dove

unto the multitude of the wicked, forget not the congregation of thy poor for ever.

20 Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.

21 O let not the oppressed return ashamed: let the poor and needy praise thy name.

22 Arise, O God, plead thine own cause: remember how the foolish man reprocheth thee daily.

23 Forget not the voice of thine enemies: the tumult of those that rise up against thee increaseth continually.

Mo. Pr. PSAL. LXXV.

*The Psalm is Prophecical of Christ Kingdome, his power, and his glory: and his coming to judgement.*

**U**Nto thee, O God, doe we give thanks, un-

to thee doe we give thanks : for that thy name is near, thy wondrous works declare.

2 When I shall receive the congregation, I will judge uprightly.

3 The earth and all the inhabitants thereof are dissolved : I bear up the pillars of it. Selah.

4 I said unto the fools, Deal not foolishly; and to the wicked, Lift not up the horn.

5 Lift not up your horn on high: speak not with a stiffe neck.

6 For promotion commeth neither from the east, nor from the west, nor from the south

7 But God is the judge: he putteth down one, and setteth up another.

8 For in the hand of the Lord there is a cup, and the wine is red: it is full of mixture, and

he poureth out of the same: but the dregs thereof all the wicked of the earth shall wring them out, and drink them.

9 But I will declare for ever; I will sing praises to the God of Jacob.

10 All the horns of the wicked also will I cut off; but the horns of the righteous shall be exalted.

## PSAL. LXXVI.

*A song of thanksgiving and glorification of God for victory obtained against the enemies of the Church: the power of God to execute his own will; his anger is irresistible; all are exhorted to glorifie God.*

**I**N Judah is God known: his name is great in Israel.

2 In Salem also is his tabernacle, and his dwelling-place in Sion.

3 There brake he the arrows of the bow, the shield, & the sword, and

and the battel. Selah.

4 Thou art more glorious and excellent then the mountains of prey.

5 The stout-hearted are spoiled; they have slept their sleep: & none of the men of might have found their hands.

6 At thy rebuke, O God of Jacob, both the chariot and horse are faine into a dead sleep.

7 Thou, even thou art to be feared, & who may stand in thy sight when once thou art angry?

8 Thou didst cause judgement to be heard from heaven; the earth feared, and was still,

9 When God arose to judgment to save all the meek of the earth. Selah.

10 Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

11 Vow, and pay unto the Lord your God; let all that be round about him bring presents unto him that ought to be feared.

12 He shall cut off the spirit of princes: he is terrible to the kings of the earth.

PSAL. LXXVII.

*Asaph pressed with a great calamity argues with God for his long hiding his face from him: He calls to mind Gods former mercies, the power of his works, and his mercies to his servants; as arguments to procure a present confidence.*

I Cried unto God with my voice: even unto God with my voice, and he gave ear unto me.

2 In the day of my trouble I sought the Lord; my fore ran in the night, and ceased not: my soul refused to be comforted.

3 I remembred God, and was troubled: I complained, and my spirit

spirit was overwhelm-  
ed. Selah.

4 Thou holdest mine  
eyes waking : I am so  
troubled that I cannot  
speak.

5 I have considered  
the dayes of old, the  
years of ancient times.

6 I call to remem-  
brance my song in the  
night : I commune with  
mine own heart, and  
my spirit made diligent  
search.

7 Will the Lord cast  
off for ever? and will he  
be favourable no more?

8 Is his mercy clean  
gone for ever? doth his  
promise fail for ever-  
more?

9 Hath God forgot-  
ten to be gracious? :  
hath he in anger shut  
up his tender mercies?  
Selah.

10 And I said, This  
is my infirmity : but I  
will remember the

years of the right hand  
of the most High.

11 I will remember  
the works of the Lord:  
surely I will remember  
thy wonders of old.

12 I will meditate  
also of all thy work, and  
talk of thy doings.

13 Thy way, O God,  
is in the sanctuary : who  
is so great a God as our  
God?

14 Thou art the God  
that doest wonders;  
thou hast declared thy  
strength among the  
people.

15 Thou hast with  
thine arm redeemed  
thy people, the sons of  
Jacob & Joseph. Selah.

16 The waters saw  
thee, O God, the waters  
saw thee : they were  
afraid; the depths also  
were troubled.

17 The clouds pou-  
red out water, the skies  
sent out a sound : thine

arrows

*The xv. day.*

*Psalms.*

*The xv. day.*

arrows also went abroad.

28 The voice of thy thunder was in the heaven: the lightnings lightned the world, the earth trembled and shook.

19 Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known.

20 Thou leddest thy people like a flock, by the hand of Moses and Aaron.

Ev. Pr. PSAL. LXXVIII.

*The history of Gods intercourse with his people from Moses to David; in blessing, in punishing, in delivering them. The perpetuity of the Kingdom in the Tribe of Judah.*

**G**Ive ear, O my people, to my law: incline your ears to the words of my mouth.

2 I will open my mouth in a parable: I

will utter dark sayings of old:

3 Which we have heard and known: and our fathers have told us

4 We will not hide them from their children, shewing to the generation to come, the praises of the Lord: and his strength and his wonderfull works that he hath done.

5 For he established a testimony in Jacob, & appointed a law in Israel which he commanded our fathers: that they should make them known to their children

6 That the generation to come might know them, even the children which should be born: who should arise and declare them to their children:

7 That they might set their hope in God, and not forget the works

works of God: but keep his commandments.

8 And might not be as their fathers, a stubborn and rebellious generation, a generation that set not their heart aright: and whose spirit was not stedfast with God.

9 The children of Ephraim being armed and carrying bowes, turned back in the day of battell.

10 They kept not the covenant of God: and refused to walk in his law.

11 And forgot his works: and his wonders that he had shewed them.

12 Marvellous things did he in the sight of their fathers: in the land of Egypt, in the field of Zoan.

13 He divided the sea, and caused them to

passee through: and he made the waters to stand as an heap.

14 In the day-time also he led them with a cloud: and all the night with a light of fire.

15 He clave the rocks in the wilderness: and gave them drink as out of the great depths.

16 He brought streams also out of the rock, and caused waters to run down like rivers.

17 And they sinned yet more against him: by provoking the most High in the wilderness.

18 And they tempted God in their heart: by asking meat for their lust.

19 Yea, they spake against God: they said, Can God furnish a table in the wilderness?

20 Behold, he smote the rock, that the waters gushed out, and the streams

streams overflowed; can he give bread also? can he provide flesh for his people?

21 Therefore the Lord heard this, and was wroth, so a fire was kindled against Jacob, and anger also came up against Israel:

22 Because they believed not in God: and trusted not in his salvation:

23 Though he had commanded the clouds from above, and opened the doors of heaven:

24 And had rained down manna upon them to eat, and had given them of the corn of heaven.

25 Man did eat angels food: he sent them meat to the full.

26 He caused an east-wind to blow in the heaven: and by his power he brought in the south-wind.

27 He rained flesh also upon them as dust: and feathered fowls like as the sand of the sea.

28 And he let it fall in the midst of their camp, round about their habitations.

29 So they did eat, and were well filled: for he gave them their own desire.

30 They were not estranged from their lust: but while their meat was yet in their mouths,

31 The wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel.

32 For all this they sinned still: and believed not for his wondrous works.

33 Therefore their dayes did he consume in vanity, and their years in trouble.

34 When he slew them,

them, then they sought him: and they returned and enquired early after God.

35 And they remembered that God was their rock, and the high God their redeemer.

36 Neverthelesse, they did flatter him with their mouth, and they lied unto him with their tongues.

37 For their heart was not right with him: neither were they stedfast in his covenant.

38 But he being full of compassion, forgave their iniquity, and destroyed them not; yea, many a time turned he his anger away, and did not stir up all his wrath.

39 For he remembered that they were but flesh; a wind that passeth away and cometh not again.

40 How oft did they

provoke him in the wilderness: and grieve him in the desert?

41 Yea, they turned back and tempted God: and limited the holy one of Israel.

42 They remembered not his hand: nor the day when he delivered them from the enemy.

43 How he had wrought his signs in Egypt, and his wonders in the field of Zoan:

44 And had turned their rivers into blood; and their floods, that they could not drink.

45 He sent divers sorts of flies among them, which devoured them; and frogs which destroyed them.

46 He gave also their increase unto the caterpillar, and their labour unto the locust.

47 He destroyed their vines with hail, and their



their sycomore-trees  
with frost.

48 He gave up their  
cattell also to the hail,  
and their flocks to hot  
thunderbolts.

49 He cast upon  
them the fierceness of  
his anger, wrath and in-  
dignation and trouble,  
by sending evil angels  
among them.

50 He made a way  
to his anger, he spar-  
red not their soul from  
death : but gave their  
life over to the pesti-  
lence.

51 And smote all the  
first-born in Egypt : the  
chief of their strength  
in the tabernacles of  
Ham :

52 But made his own  
people to goe forth like  
sheep, and guided them  
in the wildernesse like a  
flock.

53 And he led them  
on safely, so that they

feared not : but the sea  
overwhelmed their ene-  
mies.

54 And he brought  
them to the border of  
his sanctuary : even to  
this mountain, which  
his right hand had pur-  
chased.

55 He cast out the  
heathen also before  
them, and divided them  
an inheritance by line :  
and made the tribes of  
Israel to dwell in their  
tents.

56 Yet they tempted  
and provoked the most  
high God, and kept not  
his testimonies.

57 But turned back  
and dealt unfaithfully  
like their fathers : they  
were turned aside like a  
deceitfull bow.

58 For they provo-  
ked him to anger with  
their high places, and  
moved him to jealousy  
with their graven ima-  
ges.

59 When

59 When God heard this, he was wroth, and greatly abhorred Israel.

60 So that he forsook the tabernacle of Shiloh, the tent which he placed among men:

61 And delivered his strength into captivity, and his glory into the enemies hand.

62 He gave his people over also unto the sword: and was wroth with his inheritance.

63 The fire consumed their young men: and their maidens were not given to marriage.

64 Their priests fell by the sword: and their widows made no lamentation.

65 Then the Lord awaked as one out of sleep, and like a mighty man that shouteth by reason of wine.

66 And he smote his enemies in the hinder-

parts: he put them to a perpetuall reproch.

67 Moreover, he refused the tabernacle of Joseph: and chose not the tribe of Ephraim.

68 But chose the tribe of Judah, the mount Sion which he loved.

69 And he built his sanctuary like high palaces; like the earth which he hath established for ever.

70 He chose David also his servant & took him from the sheep-folds:

71 From following the ewes great with young, he brought him to feed Jacob his people, and Israel his inheritance.

72 So he fed them according to the integrity of his heart: and guided them by the skilfulness of his hands.

H

P S A L M

Mo. Pr. PSAL. LXXIX.

*Asaph describes the cruelty and impiety of the Church's Enemies : he prayes to God to turne his anger against them that know him not : to pardon the sins of his people : to deliver them : they shall praise him.*

**O** God, the heathen are come into thine inheritance, thy holy temple have they defiled ; they have laid Jerusalem on heaps.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.

3 Their blood have they shed like water round about Jerusalem : and there was none to bury them.

4 We are become a reproch to our neighbours : a scorn and derision to them that are round about us.

5 How long Lord, wilt thou be angry for ever : shall thy jealousy burn like fire ?

6 Poure out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name.

7 For they have devoured Jacob, and laid wast his dwelling-place.

8 O remember not against us former iniquities : let thy tender mercies speedily prevent us : for we are brought very low.

9 Help us, O God of our salvation, for the glory of thy name : and deliver us, and purge away our sins for thy names sake.

10 Wherefore should the heathen say, Where is their God ? let him be known among the heathen in our sight by the

the revenging of the blood of thy servants which is shed.

11 Let the sighing of the prisoner come before thee, according to the greatnesse of thy power : preserve thou those that are appointed to die.

12 And render unto our neighbours sevenfold into their bosome, the reproch wherewith they have reproched thee, O Lord.

13 So we thy people and sheep of thy pasture, will give thee thanks for ever : we will shew forth thy praise to all generations.

PSAL. LXXX.

*Asaph prays for the Church and for the king : complaines of the afflicted state of Gods people : describes it : prays for help to it : and promises obedience and glorification of God.*

**G**ive ear, O Shepherd of Israel, thou that ledest Joseph like

a flock, thou that dwellest between the cherubims, shine forth.

2 Before Ephraim, & Benjamin, & Manasseh, stir up thy strength, and come and save us.

3 Turn us again, O God : and cause thy face to shine, and we shall be saved.

4 O Lord God of hosts, how long wilt thou be angry against the prayer of thy people ?

5 Thou feedest them with the bread of tears : and givest them tears to drink in great measure.

6 Thou makest us a strife unto our neighbours : and our enemies laugh among themselves.

7 Turn us again, O God of hosts, and cause thy face to shine, and we shall be saved.

8 Thou hast brought a vine out of Egypt :

H 2

thou

thou hast cast out the heathen, and planted it.

9 Thou preparedst room before it, and didst cause it to take deep root; and it filled the land.

10 The hills were covered with the shadow of it, & the boughs thereof were like the goodly cedars.

11 She sent out her boughs unto the sea, and her branches unto the river.

12 Why hast thou then broken down her hedges, so that all they which passe by the way doe pluck her?

13 The boar out of the wood doth waste it: and the wild beast of the field doth devour it.

14 Return, we beseech thee, O God of hosts: look down from heaven, and behold and visit this vine:

15 And the vineyard which thy right hand hath planted: and the branch that thou madest strong for thy self.

16 It is burnt with fire, it is cut down: they perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand: upon the son of man whom thou madest strong for thy self.

18 So will not we goe back from thee: quicken us, and we will call upon thy name.

19 Turn us again, O Lord God of hosts, cause thy face to shine, and we shall be saved.

PSAL. LXXXI.

*The prophet exhorts the people to praise God with voice and instruments, and celebrates the feast of trumpets: in the person of God he enumerates Gods blessings upon the people: how much evil they have suffer'd for their disobedience: and how much good they might have received if they had been obedient.*

Sing

**S**ing aloud unto God  
our strength : make  
a joyfull noise unto the  
God of Jacob.

2 Take a psalm, and  
bring hither the tim-  
brel : the pleasant harp  
with the psalterie.

3 Blow up the trum-  
pet in the new moon :  
in the time appointed  
on our solemn feast-  
day.

4 For this was a sta-  
tute for Israel, and a law  
of the God of Jacob.

5 This he ordained  
in Joseph for a testimo-  
ny, when he went out  
through the land of E-  
gypt : where I heard a  
language that I under-  
stood not.

6 I moved his shoul-  
der from the burden :  
his hands were delive-  
red from the pots.

7 Thou calledst in  
trouble and I delivered  
thee ; I answered thee

in the secret place of  
thunder : I proved thee  
at the waters of Meri-  
bah. Selah.

8 Hear, O my peo-  
ple, and I will testifie  
unto thee : O Israel, if  
thou wilt hearken unto  
me ;

9 There shall no  
strange god be in thee :  
neither shalt thou wor-  
ship any strange god.

10 I am the Lord  
thy God which brought  
thee out of the land of  
Egypt : open thy mouth  
wide, and I will fill it.

11 But my people  
would not hearken to  
my voyce : and Israel  
would none of me.

12 So I gave them  
up unto their own hearts  
lust : and they walked in  
their own counsels.

13 O that my peo-  
ple had hearkned unto  
me, and Israel had wal-  
ked in my wayes !

14 I should soon have subdued their enemies, and turned my hand against their adversaries.

15 The haters of the Lord should have submitted themselves unto him : but their time should have endured for ever.

16 He should have fed them also with the finest of the wheat : and with hony out of the rock should I have satisfied thee.

Ev.Pr. PSAL. LXXXII.

*The duty of Princes and Magistrates : The punishment of them that are evil : God will judge the Judges.*

**G**OD standeth in the congregation of the mighty : he judgeth among the Gods.

2 How long will ye judge unjustly ; and accept the persons of the wicked ; Selah.

3 Defend the poor and fatherlesse : doe justice to the afflicted and needy.

4 Deliver the poor and needy : rid them out of the hand of the wicked.

5 They know not, neither will they understand ; they walk on in darknesse : all the foundations of the earth are out of course.

6 I have said, Ye are gods : and all of you are children of the most High.

7 But ye shall die like men, and fall like one of the princes.

8 Arise, O God, judge the earth : for thou shalt inherit all nations.

PSAL. LXXXIII.

*The impiety of the sacrilegious violaters of the peace and possessions of the Church : the curse of the sacrilegious : a changing estate.*

**K**Eep not thou silence, O God : hold

not thy peace, and be not still, O God.

2 For lo, thine enemies make a tumult: and they that hate thee, have lift up the head.

3 They have taken crafty counsel against thy people, and consulted against thy hidden ones.

4 They have said, Come, and let us cut them off from being a Nation: that the name of Israel may be no more in remembrance.

5 For they have consulted together with one consent: they are cōfederate against thee.

6 The tabernacles of Edom, and the Ishmaelites: of Moab, and the Hagarens.

7 Gebal, & Ammon, and Amalek, the Philistines with the inhabitants of Tyre.

8 Assur also is joy-

ned with them: they have holpen the children of Lot. Selah.

9 Doe unto them as unto the Midianites: as to Sisera, as to Jabin, at the brook of Kison:

10 Which perished at En-dor: they became as dung from the earth.

11 Make their nobles like Oreb, and like Zeeb: yea all their princes as Zebah, and as Zalmunna:

12 Who said, Let us take to our selves the houses of God in possession.

13 O my God, make them like a wheel: as the stubble before the wind.

14 As the fire burneth the wood: and as the flame setteth the mountains on fire;

15 So persecute them with thy tempest; and make them



afraid with thy storm.

16 Fill their faces with shame: that they may seek thy name, O Lord.

17 Let them be confounded and troubled for ever: yea let them be put to shame, and perish.

18 That men may know, that thou whose name alone is JEHOVAH, art the most high over all the earth.

PSAL. LXXXIV.

*David being banished from the place where the Ark was, declares his own unhappiness, and admires the felicity of them that attend there: he prays to be restored to it: God is the sure defence of his servants.*

**H**ow amiable are thy tabernacles, O Lord of hosts!

2 My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh cryeth out for the living God.

3 Yea, the sparrow hath found an house, and the swallow a nest for her self, where she may lay her young; even thine altars, O Lord of hosts, my king, and my God.

4 Blessed are they that dwell in thy house: they will be still praising thee. Selah.

5 Blessed is the man whose strength is in thee: in whose heart are the waies of them.

6 Who passing through the valley of Baca, make it a well: the rain also filleth the pools.

7 They goe from strength to strength, every one of them in Zion appeareth before God.

8 O Lord God of hosts, hear my prayer: give ear, O God of Jacob. Selah.

9 Be-

9 Behold, O God our shield, and look upon the face of thine anointed.

10 For a day in thy courts is better then a thousand: I had rather be a door-keeper in the house of my God, then to dwell in the tents of wickednesse.

11 For the Lord is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.

12 O Lord of hosts, blessed is the man that trusteth in thee.

PSAL. LXXXV.

*A commemoration of the redemption from captivity: he expostulates concerning Gods anger: he prays for restitution: he expresses an act of hope in God.*

**L**ord, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob.

2 Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah.

3 Thou hast taken away all thy wrath: thou hast turned thy self from the fiercenesse of thine anger.

4 Turn us, O God of our salvation, and cause thine anger towards us to cease.

5 Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?

6 Wilt thou not revive us again: that thy people may rejoyce in thee?

7 Shew us thy mercy, O Lord, and grant us thy salvation.

8 I will hear what God the Lord will speak: for he will speak peace unto his people, and

and to his saints: but let them not turn again to folly.

9 Surely his salvation is nigh them that fear him; that glory may dwell in our land.

10 Mercy and truth are met together: righteousness and peace have kissed each other.

11 Truth shall spring out of the earth: and righteousness shall look down from heaven.

12 Yea, the Lord shall give that which is good: and our land shall yield her increase.

13 Righteousness shall goe before him: and shall set us in the way of his steps.

Mo. Pr. PSAL. LXXXVI.

*David prays in the day of his trouble: he celebrates Gods praises, his mercies and his bounty: prophesies of the universality of Christs kingdome: prays and implores the excellency of the Divine mercy to give him some signall testimony of his favour.*

**B**Owe down thine ear, O Lord, hear me: for I am poor and needy.

2 Preserve my soul, for I am holy: O thou my God, save thy servant that trusteth in thee.

3 Be mercifull unto me, O Lord: for I cry unto thee daily.

4 Rejoyce the soul of thy servant: for unto thee (O Lord) do I lift up my soul.

5 For thou Lord art good, and ready to forgive: and plenteous in mercy unto all them that call upon thee.

6 Give ear, O Lord, unto my prayer: and attend to the voice of my supplications.

7 In the day of my trouble I will call upon thee: for thou wilt answer me.

8 Among the gods there

*The xviij. day.*

*Psalms.*

*The xviij. day.*

there is none like unto thee (O Lord) neither are there any works like unto thy works.

9 All nations whom thou hast made shall come and worship before thee, O Lord: and shall glorifie thy name.

10 For thou art great and doest wondrous things: thou art God alone.

11 Teach me thy way, O Lord, I will walk in thy truth: unite my heart to fear thy name.

12 I will praise thee, O Lord my God, with all my heart: and I will glorifie thy name for evermore.

13 For great is thy mercy toward me: and thou hast delivered my soul from the lowest hell.

14 O God, the proud are risen against me, and the assemblies of vio-

lent men have sought after my soul: and have not set thee before the.

15 But thou, O Lord, art a God full of compassion, and gracious: long-suffering, & plentiful in mercy and truth.

16 O turn unto me, and have mercy upon me, give thy strength unto thy servant, and save the son of thy handmaid.

17 Shew me a token for good, that they which hate me may see it, and be ashamed: because thou, Lord, hast holpen me, and comforted me.

PSAL. LXXXVII.

*A mysticall description of the beauties of the celestiall Jerusalem.*

**H**is foundation is in the holy mountains.

2 The Lord loveth the gates of Zion, more then

then all the dwellings of Jacob.

3 Glorious things are spoken of thee, O city of God. Selah.

4 I will make mention of Rahab and Babylon, to them that know me; behold Philistia, and Tyre, with Ethiopia: this man was born there.

5 And of Zion it shall be said, This and that man was born in her: and the Highest himself shall establish her.

6 The Lord shall count when he writeth up the people, that this man was born there. Selah.

7 As well the fingers, as the players on instruments shall be there: all my springs are in thee.

PSAL. LXXXVIII.

*A description of the passion and dolours of Christ, suffering his Fathers anger for our sins.*

O Lord God of my salvation, I have cryed day and night before thee.

2 Let my prayer come before thee: incline thine eare unto my crie.

3 For my soul is full of troubles: and my life draweth nigh unto the grave.

4 I am counted with them that goe down into the pit: I am as a man that hath no strength.

5 Free among the dead like the slain that lie in the grave, whom thou remembrest no more: and they are cut off from thy hand.

6 Thou hast laid me in the lowest pit, in darknesse, in the deeps.

7 Thy wrath lieth hard upom me: and thou hast afflicted me with all thy waves. Selah.

8 Thou

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The xvij. day.

Psalms.

The xvij. day.

8 Thou hast put away mine acquaintance far from me : thou hast made me an abomination unto them : I am shut up, and I cannot come forth.

9 Mine eye mourneth by reason of affliction, Lord, I have called daily upon thee, I have stretched out my hands unto thee.

10 Wilt thou shew wonders to the dead ? shall the dead arise and praise thee ? Selah.

11 Shall thy loving kindnesse be declared in the grave ? or thy faithfulness in destruction ?

12 Shall thy wonders be known in the dark ? & thy righteousness in the land of forgetfulness ?

13 But unto thee have I cried, O Lord, and in the morning shall my prayer prevent thee

14 Lord, why castest

thou off my soul ? why hidest thou thy face from me ?

15 I am afflicted and ready to die, from my youth up : while I suffer thy terrors, I am distracted.

16 Thy fierce wrath goeth over me : thy terrors have cut me off.

17 They came round about me daily like water : they compassed me about together.

18 Lover and friend hast thou put far from me : and mine acquaintance into darknesse.

PSAL. LXXXIX.  
*A Prophecie of Christs kingdome : its perpetuity and eternity : and under the type of the successors of David, he teachs that God will punish the Christian people if they sinne ; but the promises to the Church shall never fail.*

**I** Wil sing of the mercies of the Lord forever, with my mouth will I make known thy faithfulness to all generations.

2 For

2 For I have said,  
Mercy shall be built up  
for ever: thy faithfulness  
shalt thou establish in  
the very heavens.

3 I have made a co-  
venant with my chosen:  
I have sworn unto Da-  
vid my servant.

4 Thy seed will I e-  
stablish for ever, and  
build up thy throne to  
all generations. Selah.

5 And the heavens  
shall praise thy wonders,  
O Lord: thy faithful-  
nesse also in the congre-  
gation of the saints.

6 For who in the hea-  
ven can be compared  
unto the Lord? who a-  
mong the sons of the  
mighty can be likened  
unto the Lord?

7 God is greatly to  
be feared in the assem-  
bly of the saints: and to  
be had in reverence of  
all them that are about  
him.

8 O Lord God of  
hosts, who is a strong  
Lord like unto thee?  
or to thy faithfulness  
round about thee?

9 Thou rulest the ra-  
ging of the sea: when  
the waves thereof arise,  
thou stillest them.

10 Thou hast broken  
Rahab in pieces, as one  
that is slain; thou hast  
scattered thine enemies  
with thy strong arm.

11 The heavens are  
thine, the earth also is  
thine: as for the world,  
and the fulness thereof,  
thou hast founded them.

12 The north and  
the south thou hast cre-  
ated them: Tabor and  
Hermon shall rejoyce in  
thy name.

13 Thou hast a migh-  
ty arm: strong is thy  
hand, and high is thy  
right hand.

14 Justice and judg-  
ment are the habitation

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*The xvij. day.*

*Psalms.*

*The xvij. day.*

of thy throne : mercy  
and truth shall goe be-  
fore thy face.

15 Blessed is the peo-  
ple that know the joy-  
full sound : they shall  
walk, O Lord, in the  
light of thy counte-  
nance.

16 In thy name shall  
they rejoyce all the day:  
and in thy righteousness  
shall they be exalted.

17 For thou art the  
glory of their strength :  
and in thy favour our  
horn shall be exalted.

18 For the Lord is  
our defence : and the  
holy one of Israel is our  
king.

19 Then thou spa-  
kest in vision to thy ho-  
ly one, and saidst, I have  
laid help upon one that  
is mighty : I have exal-  
ted one chosen out of  
the people.

20 I have found Da-  
vid my servant : with

my holy oyl have I a-  
nointed him.

21 With whom my  
hand shall be establish-  
ed : mine arm also shall  
strengthen him.

22 The enemy shall  
not exact upon him :  
nor the son of wicked-  
nesse afflict him.

23 And I will beat  
down his foes before his  
face : and plague them  
that hate him.

24 But my faithful-  
nesse and my mercy  
shall be with him : and  
in my name shall his  
horn be exalted.

25 I will set his hand  
also in the sea, and his  
right hand in the rivers.

26 He shall cry un-  
to me, Thou art my  
father, my God, and the  
rock of my salvation.

27 Also I will make  
him my first-born :  
higher then the kings  
of the earth.

28 My



28 My mercy will I keep for him for evermore: and my covenant shall stand fast with him.

29 His seed also will I make to endure for ever, and his throne as the dayes of heaven.

30 If his children forsake my law, and walk not in my judgments;

31 If they break my statutes, and keep not my commandments:

32 Then will I visit their transgression with the rod, and their iniquity with stripes.

33 Neverthelesse, my loving kindnesse will I not utterly take from him: nor suffer my faithfulnessse to fail.

34 My covenant will I not break: nor alter the thing that is gone out of my lips.

35 Once have I sworn by my holinesse, that I

will not lye unto David.

36 His seed shall endure for ever; and his throne as the sun before me.

37 It shall be established for ever as the moon, and as a faithfull witnesse in heaven. Selah.

38 But thou hast cast off and abhorred, thou hast been wroth with thine anointed.

39 Thou hast made void the covenant of thy servant: thou hast profaned his crown, by casting it to the ground.

40 Thou hast broken down all his hedges: thou hast brought his strong hold to ruine.

41 All that passe by the way spoil him: he is a reproch to his neighbours.

42 Thou hast set up

*The xviij. day.*

*Psalms.*

*The xviij. day.*

the right hand of his  
adversaries : thou hast  
made all his enemies to  
rejoyce.

43 Thou hast also  
turned the edge of his  
sword : and hast not  
made him to stand in  
the battell.

44 Thou hast made  
his glory to cease : and  
cast his throne down to  
the ground.

45 The dayes of his  
youth hast thou shorten-  
ed : thou hast covered  
him with shame. Selah.

46 How long, Lord,  
wilt thou hide thy self  
for ever? shall thy wrath  
burn like fire?

47 Remember how  
short my time is : where-  
fore hast thou made all  
men in vain?

48 What man is he  
that liveth, and shall not  
see death? shall he deli-  
ver his soul from the  
hand of the grave? Se-  
lah.

49 Lord, where are  
thy former loving kind-  
nesses, which thou swa-  
rest unto David in thy  
truth?

50 Remember (Lord)  
the reproch of thy ser-  
vant : how I do bear in  
my bosom the reproch  
of all the mighty peo-  
ple;

51 Wherewith thine  
enemies have repro-  
ched, O Lord, where-  
with they have repro-  
ched the footsteps of  
thine anointed.

52 Blessed be the  
Lord for evermore.  
Amen, and amen.

Mo. ps. PSAL. XC.

*Moses prayer : God is our everla-  
sting defence: he is eternall : he  
hath made our life short and  
frail : a prayer for a holy and a  
happy life.*

**L**ord, thou hast  
been our dwel-  
ling-place in all  
generations.

2 Before the moun-  
tains were brought  
forth,

forth, or ever thou hadst formed the earth and the world: even from everlasting to everlasting, thou art God.

3 Thou turnest man to destruction: and sayest, Return ye children of men.

4 For a thousand years in thy sight, are but as yesterday when it is past, and as a watch in the night.

5 Thou carriest them away as with a flood, they are as a sleep; in the morning they are like grasse which groweth up.

6 In the morning it flourisheth, and groweth up: in the evening it is cut down, and withereth.

7 For we are consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our

iniquities before thee, our secret sins in the light of thy countenance.

9 For all our dayes are passed away in thy wrath: we spend our yeares as a tale that is told.

10 The dayes of our yeares are threescore yeares and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow: for it is soon cut off, and we flie away.

11 Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.

12 So teach us to number our dayes, that we may apply our hearts unto wisdom,

13 Return (O Lord) how long: and let it repent thee concerning thy servants.

14 O satisfie us early  
with thy mercy; that  
we may rejoyce, and be  
glad all our dayes.

15 Make us glad ac-  
cording to the dayes  
wherein thou hast af-  
flicted us, and the years  
wherein we have seen  
evill.

16 Let thy work ap-  
peare unto thy servants,  
and thy glory unto their  
children.

17 And let the beau-  
ty of the Lord our God  
be upon us: and esta-  
blish thou the work of  
our hands upon us; yea,  
the work of our hands  
establish thou it.

## PSAL. XCI.

*Gods particular care of his ser-  
vants in the time of imminent  
danger, and popular diseases,  
and contingencies: our trusting  
in God procures his patronage.*

**H**E that dwelleth in  
the secret place of  
the most High, shall a-  
bide under the shadow  
of the Almighty.

2 I will say of the  
Lord, He is my refuge,  
and my fortreffe: my  
God, in him will I trust.

3 Surely, he shall de-  
liver thee from the  
snare of the fowler: and  
from the noysome pe-  
stilence.

4 He shall cover thee  
with his feathers, and  
under his wings shalt  
thou trust: his truth  
shall be thy shield and  
buckler.

5 Thou shalt not be  
afraid for the terrout  
by night: nor for the  
arrow that flyeth by  
day:

6 Nor for the pesti-  
lence that walketh in  
darknesse: nor for the  
destruction that wasteth  
at noon day.

7 A thousand shall  
fall at thy side, and ten  
thousand at thy right  
hand: but it shall not  
come nigh thee.

8 Onely with thine eyes shalt thou behold, and see the reward of the wicked.

9 Because thou hast made the Lord which is my refuge, even the most High, thy habitation:

10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee, to keep thee in all thy ways.

12 They shall bear thee up in their hands: lest thou dash thy foot against a stone.

13 Thou shalt tread upon the lion, and adder: the young lion and the dragon shalt thou trample under feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him on

high, because he hath known my name.

15 He shall call upon me, and I will answer him: I will be with him in trouble, I will deliver him, and honour him.

16 With long life will I satisfy him, and shew him my salvation.

PSAL. XCII.

*The Church admires the works, the greatnesse and goodnesse of God; the sudden fall of the wicked: the prosperity and security of the Godly.*

**I**T is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High:

2 To shew forth thy loving kindnesse in the morning, and thy faithfulness every night;

3 Upon an instrument of ten strings, and upon the psalterie; upon the harp with a solemn sound.

4 For thou, Lord, hast

The xviiiij. day.

Psalm.

The xviiiij. day.

hast made me glad  
through thy work: I  
will triumph in the  
works of thy hands.

5 O Lord, how great  
are thy works! and thy  
thoughts are very deep.

6 A brutish man  
knoweth not: neither  
doth a fool understand  
this.

7 When the wicked  
spring as the grasse, and  
when all the workers of  
iniquity doe flourish: it  
is that they shall be de-  
stroyed for ever.

8 But thou, Lord, art  
most high for evermore

9 For lo, thine ene-  
mies, O Lord, for lo,  
thine enemies shall pe-  
rish: all the workers of  
iniquity shall be scat-  
tered.

10 But my horn shalt  
thou exalt like the horn  
of an unicorn: I shall be  
anointed with fresh oyl.

11 Mine eye also shal

see my desire on mine  
enemies: and mine ears  
shall hear my desire of  
the wicked that rise up  
against me.

12 The righteous shall  
flourish like the palm-  
tree: he shall grow like  
a cedar in Lebanon.

13 Those that be  
planted in the house of  
the Lord, shall flourish  
in the courts of our God

14 They shall still  
bring forth fruit in old  
age: they shall be fat  
and flourishing.

15 To shew that the  
Lord is upright: he is  
my rock, and there is no  
unrighteousness in him.

Ev. Pr. PSAL. XCHI.

The magnificence and power of  
Christ our eternall King: his po-  
wer and truth in defending his  
elect in the dayes of storm: the  
bo'nesse of Christs lawe and  
Christs Church.

**T**He Lord reign-  
eth, he is clo-  
thed with ma-  
jesty,

I 3

lesty, the Lord is clothed with strength, wherewith he hath girded himself: the world also is stablished, that it cannot be moved.

2 Thy throne is established of old: thou art from everlasting.

3 The floods have lifted up, O Lord, the floods have lifted up their voice: the floods lift up their waves.

4 The Lord on high is mightier than the noise of many waters, yea then the mighty waves of the sea.

5 Thy testimonies are very sure: holiness becometh thine house, O Lord, for ever.

## PSAL. XCIV.

*David intreats against them who supposing God not to take care of humane affairs, do what they list, and oppress the poor: He proves the Divine omniscience: he encourages the just to put their trust in God: God will reward the wicked, and defend the righteous.*

O Lord God, to whom vengeance belongeth: O God, to whom vengeance belongeth, shew thy self.

2 Lift up thy selfe thou judge of the earth: render a reward to the proud.

3 Lord, how long shall the wicked, how long shall the wicked triumph?

4 How long shall they utter and speak hard things? and all the workers of iniquity boast themselves?

5 They break in pieces thy people, O Lord, and afflict thine heritage.

6 They slay the widow and the stranger, & murder the fatherless.

7 Yet they say, The Lord shall not see: neither shall the God of Jacob regard it.

8 Understand, ye brutish among the people; and ye fools, when will ye be wise?

9 He that planted the ear, shall he not hear? he that formed the eye, shall he not see?

10 He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, shall not he know?

11 The Lord knoweth the thoughts of man, that they are vanity.

12 Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law:

13 That thou mayest give him rest from the dayes of aduersity, untill the pit be digged for the wicked.

14 For the Lord will not cast off his people, neither will he forsake his inheritance.

15 But judgment shall return unto righteousness: and all the upright in heart shall follow it.

16 Who will rise up for me against the evil doers? or who will stand up for me against the workers of iniquity?

17 Unlessse the Lord had been my help, my soul had almost dwelt in silence.

18 When I said, My foot slippeth: thy mercy, O Lord, held me up.

19 In the multitude of my thoughts within me, thy comforts delight my soul.

20 Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?

21 They gather themselves together against the soul of the righteous: & condemn



the innocent blood.

22 But the Lord is my defence: and my God is the rock of my refuge.

23 And he shall bring upon them their own iniquity, and shall cut them off in their own wickednesse: yea, the Lord our God shall cut them off.

Mo. Pr. PSAL. XCIV.

*An invitation to the worship and the service of God: to a speedy repentance: The example of obdurate and impenitent persons: Gods wrath and rage against them*

**O** Come, let us sing unto the Lord: let us make a joyfull noise to the rock of our salvation.

2 Let us come before his presence with thanksgiving, and make a joyfull noise unto him with psalms.

3 For the Lord is a great God; and a great

king above all Gods.

4 In his hand are the deep places of the earth: the strength of the hills is his also.

5 The sea is his, and he made it: and his hands formed the drie land.

6 O come, let us worship & bow down: let us kneel before the Lord our maker.

7 For he is our God and we are the people of his pasture, and the sheep of his hand: to day if ye will hear his voice,

8 Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness:

9 When your fathers tempted me, proved me, and saw my work.

10 Fourty years long was I grieved with this generation; and said, It is a people that do erre

in

in their heart, and they have not known my wayes.

Unto whom I sware in my wrath, that they should not enter into my rest.

## PSALM XCVI.

*Jews and Gentiles are invited to praise God: a prophesie of Christs kingdom: and of his coming to judgement.*

**O** Sing unto the Lord a new song: sing unto the Lord all the earth.

2 Sing unto the Lord, blesse his name: shew forth his salvation from day to day.

3 Declare his glory among the heathen, his wonders among all people.

4 For the Lord is great, and greatly to be praised: he is to be feared above all gods.

5 For all the gods of the nations are idols: but the Lord made the heavens,

6 Honour and majesty are before him: strength and beauty are in his sanctuary.

7 Give unto the Lord (O ye kindreds of the people) give unto the Lord glory & strength.

8 Give unto the Lord the glory due unto his name: bring an offering and come into his courts.

9 O worship the Lord in the beauty of holiness: fear before him all the earth.

10 Say among the heathen, that the Lord reigneth: the world also shall be established that it shall not be moved, he shall judge the people righteously.

11 Let the heavens rejoyce, & let the earth be glad: let the sea roar, and the fulness thereof.

12 Let the field be joyful, & all that is therein: then

then shall all the trees of  
the wood rejoyce

13 Before the Lord ;  
for he cometh, for he  
cometh to judge the  
earth: he shall judge the  
world with righteous-  
nesse, and the people  
with his truth.

## PSAL. XCVII.

*A prophesical description of the  
day of judgment: a curse to i-  
dolaters: an exhortation to good  
life: the joyes of the Godly.*

**T**He Lord reigneth,  
let the earth re-  
joyce: let the multitude  
of isles be glad thereof.

2 Clouds and dark-  
nesse are round about  
him: righteousness and  
judgement are the ha-  
bitation of his throne.

3 A fire goeth before  
him, and burneth up his  
enemies round about.

4 His lightnings en-  
lightened the world: the  
earth saw and trembled.

5 The hills melted  
like wax at the presence

of the Lord: at the pre-  
sence of the Lord of the  
whole earth.

6 The heavens de-  
clare his righteousness:  
and all the people see  
his glory.

7 Confounded be all  
they that serve graven  
images, that boast them-  
selves of idols: worship  
him all ye Gods.

8 Sion heard, and  
was glad, and the daugh-  
ters of Judah rejoyced,  
because of thy judge-  
ments, O Lord.

9 For thou, Lord, art  
high above all the earth:  
thou art exalted far a-  
bove all gods.

10 Ye that love the  
Lord, hate evill: he  
preserveth the souls of  
his saints, he delivereth  
them out of the hand of  
the wicked.

11 Light is sown for  
the righteous, and glad-  
nesse for the upright in  
heart,

12 Re-

*The xix. day.*

*Psalms.*

*The xix. day.*

12 Rejoyce in the Lord, ye righteous : and give thanks at the remembrance of his holynesse.

Ev.Pr. PSAL. XCVIII.

*A hymne of glorification of Christ triumphing over his enemies and givng judgement against them.*

**O** Sing unto the Lord a new song, for he hath done marvellous things : his right hand, and his holy arm hath gotten him the victory.

2 The Lord hath made known his salvation : his righteousness hath he openly shewed in the sight of the heathen.

3 He hath remembered his mercy and his truth toward the house of Israel : all the ends of the earth have seen the salvation of our God.

4 Make a joyfull noise unto the Lord, all

the earth : make a loud noise, and rejoyce, and sing praise.

5 Sing unto the Lord with the harp : with the harp, and the voice of a psalme.

6 With trumpets and sound of cornet : make a joyfull noise before the Lord, the king.

7 Let the sea roar, and the fulnesse thereof : the world, and they that dwell therein.

8 Let the foulds clap their hands : let the hills be joyfull together,

9 Before the Lord ; for he cometh to judge the earth : with righteousness shall he judge the world, and the people with equity.

PSAL. XCIX.

*The glory of the kingdome of Christ : his justice and his power : his mercifulnesse : and his praise.*

**T**He Lord reigneth, let the people tremble :

ble: he fitteth between the cherubims, let the earth be moved.

2 The Lord is great in Zion, and he is high above all people.

3 Let them praise thy great & terrible name: for it is holy.

4 The Kings strength also loveth judgement, thou dost establish equity, thou executeest judgement and righteousness in Jacob.

5 Exalt ye the Lord our God, and worship at his footstool: for he is holy.

6 Moses and Aaron among his Priests, and Samuel among them that call upon his name: they called upon the Lord, and he answered them.

7 He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance that he gave them.

8 Thou answeredst them, O Lord our God: thou wast a God that forgavest them, though thou tookest vengeance on their inventions.

9 Exalt the Lord our God, and worship at his holy hill: for the Lord our God is holy.

## P S A L C.

*A glorification of God: a commemoration of his excellencies, his truth and his mercy.*

**M**Ake a joyful noise unto the Lord, all ye lands.

2 Serve the Lord with gladness: come before his presence with singing.

3 Know ye that the Lord he is God, it is he that hath made us, and not we our selves; we are his people, and the sheep of his pasture.

4 Enter into his gates with thanksgiving, and into his courts with praise:

The xix. day.

Psalms.

The xx. day.

praise : be thankfull  
unto him and bless his  
name.

5 For the Lord is  
good; his mercy is ever-  
lasting: and his truth  
endureth to all genera-  
tions.

PSAL. CI.

David being newly made King,  
promises to reign in righteous-  
nesse and holiness: that he will  
entertain none but good men to  
his counsel and employments:  
that he will do justice upon the  
evil doers.

**I** Will sing of mercy  
and judgement: un-  
to thee, O Lord, will I  
sing.

2 I will behave my  
selfe wisely in a perfect  
way, O when wilt  
thou come unto me?  
I will walk within thy  
house with a perfect  
heart.

3 I will set no wicked  
thing before my eyes:  
I hate the work of them  
that turn aside, it shall  
not cleave to me.

4 A froward heart  
shall depart from me:  
I will not know a wic-  
ked person.

5 Whoso privily  
slandereth his neigh-  
bour, him will I cut off:  
him that hath an high  
look, and and a proud  
heart, will not I suf-  
fer.

6 Mine eyes shall be  
upon the faithful of the  
land, that they may  
dwel with me: he that  
walketh in a perfect  
way, he shall serve me.

7 He that worketh  
deceit, shall not dwell  
within my house: he  
that telleth lies shall  
not tarry in my sight.

8 I will early destroy  
all the wicked of the  
land: that I may cut  
off all wicked doers  
from the city of the  
Lord.

Mo. Pr. PSAL. CII.

The Psalmist prays to God  
in behalfe of the Jewes  
in

*in their captivity: describes their calamity: foretells their return Speedily: he complains of their enemies: he prays to be preserved from an untimely and an hasty death: The mortality of the Heavens: and the eternity of God.*

**H**Eare my prayer, O Lord, and let my cry come unto thee.

2 Hide not thy face from me in the day when I am in trouble, encline thine ear unto me: in the day when I call, answer me speedily.

3 For my dayes are consumed like smoke: and my bones are burnt as an hearth.

4 My heart is smitten and withered like grass: so that I forget to eat my bread.

5 By reason of the voice of my groaning, my bones cleave to my skin.

6 I am like a pellican

of the wilderness: I am like an owle of the desert.

7 I watch, and am as a sparrow alone upon the house top.

8 Mine enemies reproch me all the day: and they that are mad against me, are sworn against me.

9 For I have eaten ashes like bread, and mingled my drink with weeping:

10 Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down.

11 My dayes are like a shadow, that declineth: and I am withered like grass.

12 But thou, O Lord, shalt endure for ever, & thy remembrance unto all generations.

13 Thou shalt arise, and have mercy upon Zion:

*The xxx. day.*

*Psalms.*

*The xx. day.*

Zion: for the time to  
favour her, yea the see  
time is come.

14 For thy servants  
take pleasure in her  
stones, and favour the  
dust thereof.

15 So the heathen  
shall fear the name of  
the Lord: and all the  
kings of the earth thy  
glory.

16 When the Lord  
shall build up Zion, he  
shall appear in his glory.

17 He will regard the  
prayer of the destitute,  
and not despise their  
prayer.

18 This shall be writ-  
ten for the generation  
to come: and the peo-  
ple which shall be crea-  
ted, shall praise the  
Lord.

19 For he hath loo-  
ked down from the  
height of his sanctuary:  
from heaven did the  
Lord behold the earth h

20 To hear the groa-  
ning of the prisoner, to  
loose those that are ap-  
pointed to death;

21 To declare the  
name of the Lord in  
Zion, and his praise in  
Jerusalem:

22 When the people  
are gathered together,  
and the kingdoms to  
serve the Lord.

23 He weakened my  
strength in the way; he  
shortened my dayes.

24 I said, O my God,  
take me not away in the  
midst of my dayes: thy  
yeares are throughout  
all generations.

25 Of old hast thou  
laid the foundation of  
the earth: and the hea-  
vens are the work of thy  
hands.

26 They shall perish,  
but thou shalt endure,  
yea all of them shall  
wax old like a garment:  
as a vesture shalt thou  
change



change them, and they shall be changed.

27 But thou art the same, and thy yeares shall have no end.

28 The children of thy servants shall continue, and their seed shall be established before thee.

## PSAL. CIII.

*A celebration of the Divine mercies and bounty: his great readiness to forgive: the vanity of mans life: the permanent goodness of God to his servants: the praises of God.*

**B**less the Lord, O my soul: and all that is within me, bless his holy name.

2 Bless the Lord, O my soul, and forget not all his benefits.

3 Who forgiveth all thine iniquities: who healeth all thy diseases.

4 Who redeemeth thy life from destruction: who crowneth thee with loving kindness & tender mercies.

5 Who satisfieth thy mouth with good things: so that thy youth is renewed like the eagles.

6 The Lord executeth righteousness and judgement for all that are oppressed.

7 He made known his wayes unto Moses, his acts unto the children of Israel.

8 The Lord is merciful and gracious, slow to anger, and plenteous in mercy.

9 He will not alwayes chide: neither will he keep his anger for ever.

10 He hath not dealt with us after our sins: nor rewarded us according to our iniquities.

11 For as the heaven is high above the earth: so great is his mercy toward them that fear him.

12 As far as the east is

is from the west: so far hath he removed our transgressions from us.

13 Like as a father pitieth his children: so the Lord pitieth them that fear him.

14 For he knoweth our frame: he remembereth that we are dust.

15 As for man, his daies are as grasse: as a flower of the field, so he flourisheth.

16 For the wind passeth over it, and it is gone: and the place thereof shall know it no more.

17 But the mercy of the Lord is from everlasting to everlasting upon them that feare him: and his righteousness unto childrens children.

18 To such as keep his covenant, and to those that remember his commandements to do them.

19 The Lord hath prepared his throne in the heavens: and his kingdom ruleth over all.

20 Bless the Lord ye his angels that excell in strength, that doe his commandments, hearkening unto the voice of his word.

21 Bless ye the Lord all ye his hosts, ye ministers of his that do his pleasure.

22 Bless the Lord all his works in all places of his dominion: bless the Lord, O my soul.

Ev. Pr. PSAL. CIV.

*A psalm celebrating the honour of God in the fabrick, the beauty, the order, the government of the world; declaring the goodness, the wisdom, the omnipotence, and omnipresence of God.*

**B**less the Lord, O my soul: O Lord my God, thou art very great; thou art clothed with honour and majesty.

K

1 Who

2 Who coverest thy self with light, as with a garment: who stretchest out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters, who maketh the clouds his chariot, who walketh upon the wings of the wind.

4 Who maketh his angels spirits: his ministers a flaming fire.

5 Who laid the foundations of the earth; that it should not be removed for ever.

6 Thou coveredst it with the deep as with a garment: the waters stood above the mountains.

7 At thy rebuke they fled: at the voyce of thy thunder they hastened away.

8 They go up by the mountains: they goe

down by the valleys unto the place which thou hast founded for them.

9 Thou hast set a bound that they may not passe over: that they turn not again to cover the earth.

10 He sendeth the springs into the valleys, which run among the hills.

11 They give drink to every beast of the field: the wild asses quench their thirst.

12 By them shall the fowles of the heaven have their habitation, which sing among the branches.

13 He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.

14 He causeth the grasse to grow for the cattel, and herb for the ser-

*The xx. day.*

*Psalms.*

*The xx. day.*

service of man: that he  
may bring forth food  
out of the earth:

15 And wine that  
maketh glad the heart  
of man, & oyl to make  
his face to shine, and  
bread which strengtheneth  
mans heart.

16 The trees of the  
Lord are full of sap:  
the cedars of Lebanon  
which he hath planted.

17 Where the birds  
make their nests: as for  
the stork, the fir-trees  
are her house.

18 The high hills  
are a refuge for the  
wild goats: and the  
rocks for the conies.

19 He appointeth the  
moon for seasons; the  
sun knoweth his going  
down.

20 Thou makest  
darkness, and it is night:  
wherein all the beasts of  
the Forrest doe creep  
forth.

21 The young lions  
roar after their prey,  
and seek their meat  
from God.

22 The sun ariseth,  
they gather themselves  
together, and lay them  
down in their dens.

23 Man goeth forth  
to his work, and to his  
labour untill the even-  
ing.

24 O Lord, how ma-  
nifold are thy works! in  
wisdom hast thou made  
them all: the earth is  
full of thy riches.

25 So is this great &  
wide sea, wherein are  
things creeping innum-  
erable, both small  
and great beasts.

26 There goe the  
ships; there is that levi-  
athan, whom thou hast  
made to play therein.

27 These wait all up-  
on thee: that thou  
mayest give them their  
meat in due season.

K 2

28 That

28 That thou givest them, they gather: thou openest thine hand, they are filled with good.

29 Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust.

30 Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

31 The glory of the Lord shall endure for ever: the Lord shall rejoyce in his works.

32 He looketh on the earth, and it trembleth; he toucheth the hills, and they smoke.

33 I will sing unto the Lord as long as I live: I will sing praise unto my God, while I have my being.

34 My meditation of him shall be sweet: I

will be glad in the Lord

35 Let the sinners be consumed out of the earth, and let the wicked be no more: bless thou the Lord, O my soule. Praise ye the Lord.

Mo. Pr. PSAL. CV.

*David exhorts the Church of God to praise him for the gracious covenant he made with Abraham; and all the favours from that time to the time of their departure out of Egypt.*

**O** Give thanks unto the Lord; call upon his name: make knowne his deeds among the people.

2 Sing unto him, sing psalms unto him; talk ye of all his wondrous works.

3 Glory ye in his holy name: let the heart of them rejoyce that seek the Lord.

4 Seek the Lord and his strength: seek his face evermore.

5 Re-

*The xxj. day.*

*Psalms.*

*The xxj. day.*

5 Remember his marvellous works that he hath done, his wonders, and the judgements of his mouth.

6 O ye seed of Abraham his servant: ye children of Jacob his chosen

7 He is the Lord our God, his judgements are in all the earth.

8 He hath remembered his covenant for ever: the word which he commanded to a thousand generations.

9 Which covenant he made with Abraham, and his oath unto Isaac:

10 And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant.

11 Saying, unto thee will I give the land of Canaan, the lot of your inheritance.

12 When they were

but a few men in number: yea, very few, and strangers in it.

13 When they went from one nation to another, from one kingdom to another people.

14 He suffered no man to do them wrong: yea, he reproveth kings for their sakes:

15 Saying, Touch not mine anointed, and doe my prophets no harm.

16 Moreover, he called for a famine upon the land: he brake the whole staffe of bread.

17 He sent a man before them, even Joseph who was sold for a servant.

18 Whose feet they hurt with fetters: he was laid in iron.

19 Untill the time that his word came: the

K 3

word

*The xx. day.*

word of the Lord tried him.

20 The king sent and loosed him: even the ruler of the people, and let him go free.

21 He made him Lord of his house, and ruler of all his substance

22 To bind his princes at his pleasure: and teach his senators wisdom.

23 Israel also came into Egypt: and Jacob sojourned in the land of Ham.

24 And he increased his people greatly: and made them stronger then their enemies.

25 He turned their heart to hate his people, to deale subtilly with his servants.

26 He sent Moses his servant, & Aaron whom he had chosen,

27 They shewed his signs among them, and

*Psalms.*

wonders in the land of Ham.

28 He sent darkness, and made it dark: and they rebelled not against his word.

29 He turned their waters into blood, and slew their fish.

30 The land brought forth frogs in abundance, in the chambers of their kings.

31 He spake, and there came divers sorts of flies, and lice in all their coasts.

32 He gave them hail for rain: and flaming fire in their land.

33 He smote their vines also and their fig-trees: and brake the trees of their coasts.

34 He spake, and the locusts came: and caterpillars, and that without number,

35 And did eat up all the herbs in their land:

and

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*Psalms.*

*The xxj. day.*

and devoured the fruit  
of their ground.

36 He smote also the  
first-born in their land;  
the chief of all their  
strength.

37 He brought them  
forth also with silver &  
gold: and there was  
not one feeble person  
among their tribes.

38 Egypt was glad  
when they departed:  
for the fear of them fell  
upon them.

39 He spread a cloud  
for a covering: and fire  
to give light in the  
night.

40 The people asked,  
and he brought quails:  
and satisfied them with  
the bread of heaven.

41 He opened the  
rock, and the waters  
gushed out, they ran in  
the dry places like a river.

42 For he remem-  
bred his holy promise,

and Abraham his ser-  
vant.

43 And he brought  
forth his people with  
joy, and his chosen with  
gladness:

44 And gave them the  
lands of the heathen:  
and they inherited the  
labour of the people:

45 That they might  
observe his statutes, &  
keep his laws. Praise ye  
the Lord.

Ev.Pr. PSAL. CVI.

*A narrative of Gods dealing with  
the Israelites after their depar-  
ture out of Egypt till they were  
possessed of the land of Canaan;  
Gods goodness to them: their  
sins against him: his smiling  
them: their repenting: Gods  
healing them; and so by a con-  
tinual revolution.*

**P**Raise ye the  
Lord, O give  
thanks unto the  
Lord, for he is good, for  
his mercy endureth for  
ever.

2 Who can utter the  
mighty acts of the  
Lord?



Lord: who can shew  
forth all his praise?

3 Blessed are they  
that keep judgement:  
and he that doth righte-  
ousness at all times.

4 Remember me, O  
Lord, with the favour  
that thou bearest unto  
thy people: O visit me  
with thy salvation.

5 That I may see the  
good of thy chosen,  
that I may rejoyce in  
the gladness of thy na-  
tion: that I may glo-  
ry with thine inheri-  
rance.

6 We have sinned  
with our fathers: we  
have committed iniqui-  
ty, we have done wic-  
kedly.

7 Our fathers under-  
stood not thy wonders  
in Egypt, they remem-  
bered not the multitude  
of thy mercies, but pro-  
voked him at the sea,  
even at the Red sea.

8 Nevertheless, he sa-  
ved them for his names  
sake: that he might  
make his mighty power  
to be known.

9 He rebuked the  
Red sea also, and it was  
dried up: so he led them  
through the depths as  
through the wilder-  
ness.

10 And he saved them  
from the hand of him  
that hated them: and  
redeemed them from  
the hand of the enemy.

11 And the waters  
covered their enemies:  
there was not one of  
them left.

12 Then believed  
they his words, they  
sang his praise.

13 They soon forgot  
his works, they waited  
not for his counsel:

14 But lusted excee-  
dingly in the wilder-  
ness, and tempted God  
in the desert.

15 And

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*Psalms.*

*The xxj. day.*

15 And hee gave them their request, but sent leanness into their soul.

16 They envied Moses also in the camp, and Aaron the saint of the Lord.

17 The earth opened and swallowed up Dathan, and covered the company of Abiram.

18 And a fire was kindled in their company, the flame burnt up the wicked.

19 They made a calf in Horeb, and worshipped the molten image.

20 Thus they changed their glory into the similitude of an ox that eateth grass.

21 They forgot God their Saviour, which had done great things in Egypt:

22 Wondrous works in the land of Ham, and

terrible things by the Red sea.

23 Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them.

24 Yea, they despised the pleasant land: they believed not his word:

25 But murmured in their tents, and hearkened not unto the voyce of the Lord.

26 Therefore he lifted up his hand against them, to overthrow them in the wilderness:

27 To overthrow their seed also among the nations, and to scatter them in the lands.

28 They joyned themselves also unto Baal-peor, and ate the sacrifices of the dead.

29 Thus

29 Thus they provoked him to anger with their inventions: and the plague brake in upon them.

30 Then stood up Phineas, and executed judgement: and so the plague was stayed.

31 And that was counted unto him for righteousness, unto all generations for evermore.

32 They angered him also at the waters of strife, so that it went ill with Moses for their sakes:

33 Because they provoked his spirit, so that he spake unadvisedly with his lips.

34 They did not destroy the nations, concerning whom the Lord commanded them:

35 But were mingled among the heathen, and learned their works.

36 And they served

their idols: which were a snare unto them.

37 Yea, they sacrificed their sons and their daughters unto devils.

38 And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood.

39 Thus were they defiled with their own works: and went a whoring with their own inventions.

40 Therefore was the wrath of the Lord kindled against his people, insomuch that he abhorred his own inheritance.

41 And he gave them into the hand of the heathen: and they that hated them, ruled over them.

42 Their enemies also

The xxj. day.

Psalms.

The xxij. day.

so oppressed them, and they were brought into subjection under their hand.

43 Many times did he deliver them, but they provoked him with their counsell, and were brought low for their iniquity.

44 Neverthelesse, he regarded their affliction when he heard their cry.

45 And he remembered for them his covenant, and repented according to the multitude of his mercies.

46 He made them also to be pittied of all those that carried them captives.

47 Save us, O Lord our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praise.

48 Blessed be the Lord God of Israel from

everlasting to everlasting : and let all the people say , Amen. Praise ye the Lord.

Mo. Pr. PSAL. CVII.

*A declaration of the goodnesse and gentlenesse of God to the afflicted that call upon him : particularly to the banished, to the strangers, to the Captives, to the sick, to Mariners in stormes ; and in his providence in the varieties of the world.*

**O** Give thanks unto the Lord, for he is good : for his mercy endureth for ever.

2 Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy :

3 And gathered them out of the lands, from the east and from the west, from the north and from the south.

4 They wandered in the wilderness in a solitary way, they found no city to dwell in.

5 Hun-

*The xxij. day.*

*Psalms.*

*The xxij. day.*

5 Hungry and thirsty,  
their soul fainted in  
them.

6 Then they cried  
unto the Lord in their  
trouble, and he delive-  
red them out of their  
distresses,

7 And he led them  
forth by the right way,  
that they might goe to  
a city of habitation.

8 Oh that men would  
praise the Lord for his  
goodnesse, and for his  
wonderfull works to the  
children of men.

9 For he satisfieth  
the longing soul, and  
filleth the hungry soul  
with goodnesse.

10 Such as sit in dark-  
nesse and in the shadow  
of death, being bound  
in affliction and iron:

11 Because they re-  
belled against the words  
of God, and contemned  
the counsel of the most  
High;

12 Therefore he  
brought down their  
heart with labour, they  
fell down and there was  
none to help.

13 Then they cried  
unto the Lord in their  
trouble, and he saved  
them out of their di-  
stresses.

14 He brought them  
out of darknesse, and  
the shadow of death,  
and brake their bands in  
sunder.

15 Oh that men would  
praise the Lord for his  
goodnesse, and for his  
wonderful works to the  
children of men.

16 For he hath bro-  
ken the gates of brasse,  
and cut the bars of iron  
in sunder.

17 Fools, because of  
their transgression, and  
because of their iniqui-  
ties, are afflicted.

18 Their soul abhor-  
reth all mannner of  
meat,

meat, and they draw  
near unto the gates of  
death.

19 Then they cry  
unto the Lord in their  
trouble, he saveth them  
out of their distresses.

20 He sent his word,  
and healed them, & de-  
livered them from their  
destructions.

21 O that men would  
praise the Lord for his  
goodness, and for his  
wonderful works to the  
children of men.

22 And let them sa-  
crifice their sacrifices of  
thanksgiving, and de-  
clare his works with re-  
joicing.

23 They that goe  
down to the sea in  
ships, that do business  
in great waters:

24 These see the  
works of the Lord, and  
his wonders in the deep

25 For he comman-  
deth, and raiseth the

stormy wind, which lif-  
teth up the waves  
thereof.

26 They mount up  
to the heaven, they go  
downe againe to the  
depths: their soul is  
melted because of trou-  
ble.

27 They reel to and  
fro, and stagger like a  
drunken man, and are  
at their wits end.

28 Then they cry un-  
to the Lord in their  
trouble, & he bringeth  
them out of their di-  
stresses.

29 He maketh the  
storm a calm, so that  
the waves thereof are  
still.

30 Then are they  
glad because they be  
quiet; so he bringeth  
them to their desired  
haven.

31 O that men would  
praise the Lord for his  
goodness, and for his  
wonder-

*The xxij. day.*

*Psalms.*

*The xxij. day.*

wonderful works to the children of men.

32 Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

33 He turneth rivers into a wilderness, and the water-springs into dry ground:

34 A fruitfull land into barrenness, for the wickednesse of them that dwell therein.

35 He turneth the wilderness into a standing water, and dry ground into water-springs.

36 And there he maketh the hungry to dwell, that they may prepare a city for habitation:

37 And sow the fields, and plant vineyards, which may yield fruits of increase.

38 He bleisseth them also, so that they are multiplied greatly, and suffereth not their cattell to decrease.

39 Again they are diminished and brought low through oppression, affliction and sorrow.

40 He poureth contempt upon princes, and causeth them to wander in the wilderness, where there is no way.

41 Yet setteth he the poor man on high from affliction, and maketh him families like a flock.

42 The righteous shall see it, and rejoyce; and all iniquity shall stop her mouth.

43 Whoso is wise, and will observe those things, even they shall understand the loving kindness of the Lord.

PSAL.

## Ev. Pr. PSAL. CVIII.

David rejoices for a late deliverance from his enemies: he recites the promises of God: and intimates a prayer that God would enlarge his kingdom: he directly prays for help: and puts his trust in God.

**O** God, my heart is fixed, I will sing and give praise, even with my glory.

2 Awake psaltery & harp: I my self will awake early.

3 I will praise thee O Lord, among the people: and I will sing praises unto thee among the nations.

4 For thy mercy is great above the heavens: and thy truth reacheth unto the clouds.

5 Be thou exalted, O God, above the heavens: and thy glory above all the earth;

6 That thy beloved may be delivered: save with thy right hand and answer me.

7 God hath spoken in his holiness, I will rejoyce, I will divide Shechem, and mete out the valley of Succoth.

8 Gilead is mine, Manasseh is mine, Ephraim also is the strength of mine head, Judah is my law-giver,

9 Moab is my wash-pot, over Edom will I cast out my shoe: over Philistia will I triumph.

10 Who will bring me into the strong city: who will lead me into Edom?

11 Wilt not thou, O God, who hast cast us off: and wilt not thou, O God, go forth with our hosts?

12 Give us help from trouble: for vain is the help of man.

13 Through God we shall do valiantly: for he it is that shall tread down our enemies.

PSAL.



## PSAL. CLIX.

David being almost oppressed with the calumpnies of Dore, and the injuries from Sauls family, does bitterly curse them: he complains to God for protection and deliverance: and puts his trust in him.

**H**old not thy peace,  
O God of my  
praise.

2 For the mouth of the wicked, and the mouth of the deceitfull are opened against me: they have spoken against me with a lying tongue.

3 They compassed me about also with words of hatred: and fought against me without a cause.

4 For my love, they are my adversaries: but I give my self unto prayer.

5 And they have rewarded me evill for good, and hatred for my love.

6 Set thou a wicked

man over him: and let Satan stand at his right hand.

7 When he shall be judged, let him be condemned, and let his prayer become sin.

8 Let his dayes be few, and let another take his office.

9 Let his children be fatherlesse, and his wife a widow.

10 Let his children be continually vagabonds, and beg; let them seek their bread also out of their desolate places.

11 Let the extortioner catch all that he hath: and let the stranger spoil his labour.

12 Let there be none to extend mercy unto him: neither let there be any to favour his fatherlesse children.

13 Let his posterity be cut off, and in the generation

generation following let  
their name be blotted  
out.

14 Let the iniquity  
of his fathers be reme-  
mbered with the Lord: &  
let not the sin of his  
mother be blotted out.

15 Let them be be-  
fore the Lord continu-  
ally, that he may cut off  
the memory of them  
from the earth.

16 Because that he  
remembered not to shew  
mercy, but persecuted  
the poor & needy man,  
that he might even slay  
the broken in heart.

17 As he loved cur-  
sing, so let it come unto  
him: as he delighted not  
in blessing, so let it be  
far from him.

18 As he clothed  
himself with cursing like  
as with his garment: so  
let it come into his bo-  
wels like water, and like  
oyle into his bones.

19 Let it be unto  
him as the garment  
which coyereth him, and  
for a girdle wherewith  
he is girded continually,

20 Let this be the  
reward of mine adver-  
saries from the Lord, &  
of them that speak evill  
against my soul.

21 But do thou for  
me, O God the Lord,  
for thy names sake: be-  
cause thy mercy is good,  
deliver thou me.

22 For I am poor &  
needy, and my heart is  
wounded within me.

23 I am gone like  
the shadow when it de-  
clineth: I am tossed  
up and down as the lo-  
cust.

24 My knees are  
weak through fasting:  
and my flesh faileth of  
fatesse:

25 I became also a  
reproch unto them:  
when they looked upon

L

me,

me, they shaked their heads.

26 Help me, O Lord my God: O save me according to thy mercy:

27 That they may know, that this is thy hand: that thou Lord hast done it.

28 Let them curse, but blesse thou: when they arise, let them be ashamed: but let thy servant rejoyce.

29 Let mine adversaries be clothed with shame: and let them cover themselves with their own confusion, as with a mantle.

30 I will greatly praise the Lord with my mouth: yea, I will praise him among the multitude.

31 For he shall stand at the right hand of the poor, to save him from those that condemn his soul.

Mo. pr. PSAL. CX.

David prophesies of the Kingdome and Priesthood of Christ: of his glorious victories over his enemies; but of his passion in the way to it.

**T**He Lord said unto my Lord, Sit thou at my right hand, untill I make thine enemies thy footstool.

2 The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

3 Thy people shall be willing in the day of thy power, in the beauties of holinesse from the womb of the morning: thou hast the dew of thy youth.

4 The Lord hath sworn, and will not repent, Thou art a priest for ever, after the order of Melchisedek.

5 The Lord at thy right hand shall strike through

*The xxiiij. day.*

*Psalms.*

*The xxiiij. day.*

through kings in the day of his wrath.

6 He shall judge among the heathen, he shall fill the places with the dead bodies: he shall wound the heads over many countries.

7 He shall drink of the brook in the way: therefore shall he lift up the head.

PSAL. CXI.

*A Paschal hymn reciting the great benefits the Church receives by our redemption wrought by Christ.*

**P**RAISE ye the Lord, I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation.

2 The works of the Lord are great, sought out of all them that have pleasure therein.

3 His work is honourable and glorious: and his righteousness endureth for ever.

4 He hath made his wonderfull works to be remembred: the Lord is gracious and full of compassion.

5 He hath given meat unto them that fear him: he will ever be mindful of his covenant.

6 He hath shewed his people the power of his works, that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgment; all his commandments are sure.

8 They stand fast for ever and ever, and are done in truth and uprightness.

9 He sent redemption unto his people, he hath commanded his covenant for ever: holy and reverend is his name.

10 The fear of the Lord is the beginning of

*The xxiiij. day.*

*Psalms.*

*The xxiiij. day.*

wisdome, a good understanding have all they that do his commandments: his praise endureth for ever.

PSAL. CXII.

*The blessednesse of the just: the stability of the charitable: the envies of the wicked.*

**P**Raise ye the Lord. Blessed is the man that feareth the Lord, that delighteth greatly in his commandments.

2 His seed shall be mighty upon earth: the generation of the upright shall be blessed.

3 Wealth and riches shall be in his house: and his righteousness endureth for ever.

4 Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous.

5 A good man sheweth favour, and lendeth; he will guide his affairs with discretion.

6 Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.

7 He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord.

8 His heart is established, he shall not be afraid, untill he see his desire upon his enemies.

9 He hath dispersed, he hath given unto the poor; his righteousness endureth for ever; his horn shall be exalted with honour.

10 The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.

PSAL. CXIII.

*A publication of the Divine providence: Gods graciousnesse to the humble and afflicted.*

Praise

*The xxliij. day.*

*Psalms.*

*The xxiiij. day.*

**P**RAISE ye the Lord,  
praise, O ye ser-  
vants of the Lord,  
praise the name of the  
Lord.

2 Blessed be the  
name of the Lord, from  
this time forth & for e-  
vermore.

3 From the rising of  
the sun unto the going  
down of the same, the  
Lords name is to be  
praised.

4 The Lord is high  
above all nations, and  
his glory above the  
heavens.

5 Who is like unto  
the Lord our God, who  
dwelleth on high?

6 Who humbleth  
himself to behold the  
things that are in hea-  
ven, and in the earth?

7 He raiseth up the  
poor out of the dust,  
and lifteth the needy  
out of the dunghil:

8 That he may set

him with princes, even  
with the princes of his  
people.

9 He maketh the bar-  
ren woman to keep  
house; and to be a joy-  
full mother of children:  
praise ye the Lord.

Ev. Pr. PSAL. CXIV.

*The miracles which God wrought  
for Israel in the wilderness when  
they came from Egypt.*

**W**HEN Israel  
went out  
of Egypt,  
the house of Jacob  
from a people of strange  
language:

2 Judah was his san-  
ctuary, and Israel his  
dominion.

3 The sea saw it, and  
fled; Jordan was dri-  
ven back.

4 The mountains skip-  
ped like rams, and the  
little hills like lambs.

5 What ailed thee, O  
thou sea, that thou fled-  
dest? thou Jordan, that

L 3

thou

The xxij. day.

Psalms.

The xxij. day.

thou wast driven back :

6 Ye mountains, that ye skipped like rams ; and ye little hills, like lambs :

7 Tremble thou earth at the presence of the Lord : at the presence of the God of Jacob :

8 Which turned the rock into a standing water, the flint into a fountain of waters.

PSAL. CXV.

*A glorification of God for his truth and mercy : the vanity of idols : no trusting in them : all sorts of men are exhorted to praise God, and to hope in him : God blesses us : and we must blesse God.*

**N**ot unto us , O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truthes sake.

2 Wherefore should the heathen say, Where is now their God ?

3 But our God is in the heavens, he hath

done whatsoever he pleased.

4 Their idols are silver and gold, the work of mens hands.

5 They have mouths, but they speak not : eyes they have, but they see not.

6 They have eares, but they hear not : noses have they, but they smell not.

7 They have hands, but they handle not : feet have they, but they walk not ; neither speak they thorough their throat.

8 They that make them are like unto them : so is every one that trusteth in them.

9 O Israel, trust thou in the Lord : he is their help and their shield.

10 O house of Aaron, trust in the Lord : he is their help & their shield.

11 Ye that fear the Lord,

*The xxiii. day.*

*Psalms.*

*The xxiv. day.*

Lord, trust in the Lord: he is their help and their shield.

12 The Lord hath been mindfull of us, he will bless us, he will bless the house of Israel, he will bless the house of Aaron.

13 He will bless them that fear the Lord, both small and great.

14 The Lord shall encrease you more and more, you and your children.

15 You are blessed of the Lord, which made heaven and earth.

16 The heaven, even the heavens are the Lords: but the earth hath he given to the children of men.

17 The dead praise not the Lord, neither any that go down into silence.

18 But we will bless the Lord from this

time forth & for evermore. Praise ye the Lord.

Mo.Pr. PSAL. CXVI.

*David being delivered from Saul in the wilderness of Maon, sings praises to God in this psalm.*

**I** Love the Lord, because he hath heard my voice, and my supplications.

2 Because he hath inclined his care unto me, therefore will I call upon him as long as I live.

3 The sorrowes of death compassed me, and the pains of hell gat hold upon me: I found trouble & sorrow

4 Then called I upon the name of the Lord; O Lord I beseech thee, deliver my soul.

5 Gracious is the Lord, & righteous: yea, our God is mercifull,

6 The Lord preserveth the simple: I was

L 4

brought



brought low, and he helped me.

7 Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee.

8 For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.

9 I will walk before the Lord in the land of the living.

10 I believed, therefore have I spoken: I was greatly afflicted.

11 I said in my haste, All men are liars.

12 What shall I render unto the Lord, for all his benefits towards me?

13 I will take the cup of salvation, and call upon the name of the Lord.

14 I will pay my vows unto the Lord, now in the presence of

all his people.

15 Precious in the sight of the Lord is the death of his saints.

16 Oh Lord, truly I am thy servant, I am thy servant, and the son of thy handmaid: thou hast loosed my bonds.

17 I will offer to thee the sacrifice of thanksgiving, & will call upon the name of the Lord.

18 I will pay my vows unto the Lord, now in the presence of all his people.

19 In the courts of the Lords house, in the midst of thee, O Jerusalem. Praise ye the Lord.

PSAL. CXVII.

*A Doxology to God for his mercy and truth: it is also propheticall of the calling the Gen tiles.*

**O** Praise the Lord, all yee nations: praise him all ye people.

2 For

2 For his mercifull kindnesse is great towards us : and the truth of the Lord endureth for ever. Praise ye the Lord.

## PSAL. CXVIII.

*A thanksgiving and gratulation to God for his being victorious over the Philistims, and his establishment in his kingdome : it figures the Church going to her Temples, giving thanks to God, praying for blessing, and the priests blessing God and the people, and appointing sacrifices ; The coming of the Messias : and the joyes of the world at his coming.*

**O** Give thanks unto the Lord, for he is good : because his mercy endureth for ever.

2 Let Israel now say, that his mercy endureth for ever.

3 Let the house of Aaron now say, that his mercy endureth for ever.

4 Let them now that fear the Lord say, that his mercy endureth for ever.

5 I called upon the Lord in distresse : the Lord answered me, and set me in a large place.

6 The Lord is on my side, I wil not fear : what can man do unto me ?

7 The Lord taketh my part with them that help me : therefore shall I see my desire upon them that hate me.

8 It is better to trust in the Lord then to put confidence in man.

9 It is better to trust in the Lord, then to put confidence in princes.

10 All nations compassed me about : but in the name of the Lord I will destroy them.

11 They compassed me about, yea, they compassed me about : but in the name of the Lord I will destroy them.

12 They compassed me about like bees, they

they are quenched as  
the fire of thorns: for  
in the name of the Lord  
I will destroy them.

13 Thou hast thrust  
fore at me that I might  
fall: but the Lord hel-  
ped me.

14 The Lord is my  
strength and song: and  
is become my salvation

15 The voyce of re-  
joycing and salvation is  
in the tabernacles of the  
righteous: the right  
hand of the Lord doth  
valiantly.

16 The right hand  
of the Lord is exalted:  
the right hand of the  
Lord doth valiantly.

17 I shall not die but  
live, and declare the  
works of the Lord.

18 The Lord hath  
chastened me sore: but  
he hath not given me  
over unto death.

19 Open to me the  
gates of righteousness:

I will go in to them, and  
I will praise the Lord.

20 This gate of the  
Lord, into which the  
righteous shall enter.

21 I will praise thee,  
for thou hast heard me,  
and art become my sal-  
vation.

22 The stone which  
the builders refused, is  
become the head-stone  
of the corner.

23 This is the Lords  
doing, it is marvellous  
in our eyes.

24 This is the day  
which the Lord hath  
made, we will rejoyce  
and be glad in it.

25 Save now, I be-  
seech thee, O Lord: O  
Lord, I beseech thee,  
send now prosperity.

26 Blessed be he that  
cometh in the name of  
the Lord: we have bles-  
sed you out of the  
house of the Lord.

27 God is the Lord,  
which

The xxiv. day.

Psalms.

The xxiv. day.

which hath shewed us  
light; bind the sacri-  
fice with cords, even  
unto the horns of the  
altar,

28 Thou art my  
God, and I will praise  
thee; thou art my God,  
I will exalt thee.

29 O give thanks un-  
to the Lord, for he is  
good: for his mercy en-  
dureth for ever.

Ev. Pr. PSAL. CXIX.

David teaches that all true happi-  
ness consists in keeping the com-  
mandments; he prays to God  
to produce in him a great love  
of them, and to give him right  
understanding in them; promi-  
ses and threatnings are inter-  
mingled with great variety of  
expressions of the same earnest  
desire he had to keep the laws of  
God.

**B**lessed are the  
undefiled in the  
way, who walk  
in the law of the Lord.

2 Blessed are they  
that keep his testimo-  
nies, and that seek him  
with the whole heart.

3 They also do no  
iniquity: they walk in  
his wayes.

4 Thou hast com-  
manded us to keep thy  
precepts diligently.

5 O that my wayes  
were directed to keep  
thy statutes!

6 Then shall I not be  
ashamed, when I have  
respect unto all thy  
commandments.

7 I will praise thee  
with uprightnesse of  
heart, when I shall have  
learned thy righteous  
judgements.

8 I will keep thy sta-  
tures: O forsake me  
not utterly.

BETH.

9 **VV** Herewithall  
shal a young  
man cleanse his way:  
by taking heed thereto  
according to thy word.

10 With my whole  
heart have I sought  
thee: O let me not  
wan-

wander from thy commandments.

11 Thy word have I hid in mine heart, that I might not sin against thee.

12 Blessed art thou, O Lord: teach me thy statutes.

13 With my lips have I declared all the judgements of thy mouth.

14 I have rejoiced in the way of thy testimonies, as much as in all riches.

15 I will meditate in thy precepts, and have respect unto thy wayes.

16 I will delight my self in thy statutes: I will not forget thy word.

GIMEL.

17 **D**eal bountifully with thy servant, that I may live and keep thy word.

18 Open thou mine

eyes, that I may behold wondrous things out of thy law.

19 I am a stranger in the earth, hide not thy commandments from me.

20 My soul breaketh for the longing that it hath unto thy judgements at all times.

21 Thou hast rebuked the proud that are cursed, which do erre from thy commandments.

22 Remove from me reproch and contempt, for I have kept thy testimonies.

23 Princes also did sit and speak against me: but thy servant did meditate in thy statutes.

24 Thy testimonies also are my delight, and my counsellors.

DALETH.

25 **M**y soul cleaveth unto the dust:

*The xxiv. day.*

*Psalms.*

*The xxv. day.*

dust: quicken thou me according to thy word.

26 I have declared my wayes, and thou heardest me: teach me thy statutes.

27 Make me to understand the way of thy precepts: so shall I talk of thy wondrous works

28 My soul melteth for heaviness: strengthen thou me according to thy word.

29 Remove from me the way of lying: and grant me thy law graciously.

30 I have chosen the way of truth: thy judgments have I laid before me.

31 I have stuck unto thy testimonies: O Lord put me not to shame.

32 I will run the way of thy commandments, when thou shalt enlarge my heart.

Mo.Pr.

HE.

33 **T**Each me, O Lord, the way of thy statutes, and I shall keep it unto the end.

34 Give me understanding, & I shall keep thy law: yea I shall observe it with my whole heart.

35 Make me to go in the path of thy commandments, for therein do I delight.

36 Incline my heart unto thy testimonies, & not to covetousness.

37 Turn away mine eyes from beholding vanity: and quicken thou me in thy way.

38 Stablish thy word unto thy servant, who is devoted to thy fear.

39 Turn away my reproch which I fear: for thy judgments are good.

40 Behold, I have longed

ged after thy precepts :  
quicken me in thy righ-  
teousness.

V A U.

41 **L** Et thy mercies  
come also unto  
me, O Lord: even thy  
salvation according to  
thy word.

42 So shall I have  
wherewith to answer  
him that reprocheth  
me: for I trust in thy  
word.

43 And take not the  
word of truth utterly  
out of my mouth: for I  
have hoped in thy judg-  
ments.

44 So shall I keep  
thy law continually, for  
ever and ever.

45 And I will walk at  
liberty: for I seek thy  
precepts.

46 I will speak of thy  
testimonies also before  
kings, and will not be  
ashamed.

47 And I will delight

my self in thy com-  
mandments which  
I have loved.

48 My hands also  
will I lift up unto thy  
commandments, which  
I have loved: and I will  
meditate in thy statutes.

Z A I N.

49 **R** Emember the  
word unto thy  
servant, upon which  
thou hast caused to me  
hope.

50 This is my com-  
fort in my affliction: for  
thy word hath quickned  
me.

51 The proud have  
had me greatly in deri-  
sion: yet have I not de-  
clined from thy law.

52 I remembered thy  
judgements of old, O  
Lord: and have comfort-  
ed my self.

53 Horror hath ta-  
ken hold upon me: be-  
cause of the wicked  
that forsake thy law.

54 Thy

54 Thy statutes have been my songs in the house of my pilgrimage.

55 I have remembered thy name, O Lord, in the night, and have kept thy law.

56 This I had, because I kept thy precepts.

C H E T H.

57 **T**Hou art my portion, O Lord, I have said, that I would keep thy words.

58 I intreated thy favour with my whole heart: be merciful unto me according to thy word.

59 I thought on my ways, and turned my feet unto thy testimonies.

60 I made haste, and delayed not to keep thy commandments.

61 The bands of the wicked have robbed

me: but I have not forgotten thy law.

62 At midnight I will rise to give thanks unto thee: because of thy righteous judgements.

63 I am a companion of all them that feare thee, and of them that keep thy precepts.

64 The earth, O Lord, is full of thy mercy: teach me thy statutes.

T E T H.

65 **T**Hou hast dealt well with thy servant, O Lord, according to thy word.

66 Teach me good judgment, & knowledge: for I have believed thy commandments.

67 Before I was afflicted, I went astray: but now have I kept thy word.

68 Thou art good, and doest good; teach me thy statutes.

69 The



69 The proud have forged a lie against me: but I will keep thy precepts with my whole heart.

70 Their heart is as fat as greafe, but I delight in thy law.

71 It is good for me that I have been afflicted: that I might learn thy statutes.

72 The law of thy mouth is better unto me, then thousands of gold and silver.

Ev. Pr. J. O. D.

73 **T**HY hands have made me and fashioned me: give me understanding, that I may learn thy commandments.

74 They that feare thee, will be glad when they see me: because I have hoped in thy word.

75 I know, O Lord,

that thy judgements are right; and that thou in faithfulness hast afflicted me.

76 Let, I pray thee, thy mercifull kindness be for my comfort, according to thy word unto thy servant.

77 Let thy tender mercies come unto me, that I may live: for thy law is my delight.

78 Let the proud be ashamed, for they dealt perversely with me without a cause; but I will meditate in thy precepts.

79 Let those that feare thee, turn unto me, and those that have known thy testimonies.

80 Let my heart be sound in thy statutes; that I be not ashamed.

CAPH.

81 **M**Y soul fainteth for thy salvation:

on:

*The xxv. day.*

*Psalms.*

*The xxv. day.*

on: but I hope in thy word.

82 Mine eyes fail for thy word, saying, When wilt thou comfort me?

83 For I am become like a bottle in the smoke: yet doe I not forget thy statutes.

84 How many are the dayes of thy servant: when wilt thou execute judgement on them that persecute me?

85 The proud have digged pits for me, which are not after thy law.

86 All thy commandments are faithfull: they persecute me wrongfully: help thou me.

87 They had almost consumed me upon earth: but I forsook not thy precepts.

88 Quicken me after thy loving kindness;

so shall I keep the testimony of thy mouth.

LAMED.

89 **F**OR ever, O Lord, thy word is settled in heaven.

90 Thy faithfulness is unto all generations: thou hast established the earth, and it abideth.

91 They continue this day according to thine ordinances: for all are thy servants.

92 Unlesse thy law had been my delights, I should then have perished in mine affliction.

93 I will never forget thy precepts: for with them thou hast quickned me.

94 I am thine, save me: for I have sought thy precepts.

95 The wicked have waited for me to destroy me: but I will con-

M

sider

sider thy testimonies.

96 I have seen an end of all perfection; but thy commandment is exceeding broad.

MEM.

97 **O** How love I thy law! it is my meditation all the day.

98 Thou through thy commandments hast made me wiser then mine enemies: for they are ever with me.

99 I have more understanding then all my teachers: for thy testimonies are my meditation.

100 I understand more then the ancients: because I keep thy precepts.

101 I have refrained my feet from every evill way: that I may keep thy word.

102 I have not departed from thy judgments: for thou hast taught me.

103 How sweet are thy words unto my taste! yea, sweeter then honey to my mouth.

104 Through thy precepts I get understanding: therefore I hate every false way.

Mo. Pl.

NUN.

105 **T**hy word is a lamp unto my feet, & a light unto my path.

106 I have sworn, and I will perform it, that I will keep thy righteous judgments.

107 I am afflicted very much: quicken me, O Lord, according unto thy word.

108 Accept, I beseech thee, the free-will-offerings of my mouth, O Lord, & reach me thy judgments.

109 My soul is continually in my hand: yet doe I not forget thy law.

110 The

110 The wicked have laid a snare for me: yet I erred not from thy precepts.

111 Thy testimonies have I taken as an heritage for ever: for they are the rejoycing of my heart.

112 I have inclined mine heart to perform thy statutes alway, even unto the end.

### S A M E C H.

113 **I** Hate vaine thoughts: but thy law do I love.

114 Thou art my hiding-place, and my shield: I hope in thy word.

115 Depart from me, ye evil doers; for I will keep the commandments of my God.

116 Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope.

117 Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.

118 Thou hast trodden down all them that erre from thy statutes, for their deceit is falsehood.

119 Thou puttest away all the wicked of the earth like drosse: therefore I love thy testimonies.

120 My flesh trembleth for fear of thee, and I am afraid of thy judgements.

### A I N.

121 **I** Have done judgement and justice: leave me not to mine oppressours.

122 Be surety for thy servant for good: let not the proud oppress me.

123 Mine eyes fail for thy salvation, and  
M 2 for

*The xxvj. day.*

*Psalms.*

*The xxvj. day.*

for the word of thy  
righteousness.

124 Deal with thy  
servant according unto  
thy mercy, and teach  
me thy statutes.

125 I am thy ser-  
vant, give me under-  
standing, that I may  
know thy testimonies.

126 It is time for  
thee, Lord, to work:  
for they have made  
void thy law.

127 Therefore I love  
thy commandments a-  
bove gold, yea, above  
fine gold.

128 Therefore I e-  
steem all thy precepts  
concerning all things to  
be right; and I hate e-  
very false way.

P E.

129 **T**hy testimonies  
are wonderful:  
therefore doth my soul  
keep them.

130 The entrance of  
thy words giveth light:

it giveth understanding  
unto the simple.

131 I opened my  
mouth, and panted: for  
I longed for thy com-  
mandments.

132 Look thou upon  
me, and be mercifull  
unto me, as thou usest  
to do unto those that  
love thy name.

133 Order my steps  
in thy word: and let  
not any iniquity have  
dominion over me.

134 Deliver me from  
the oppression of man:  
so will I keep thy pre-  
cepts.

135 Make thy face  
to shine upon thy ser-  
vant: and teach me thy  
statutes.

136 Rivers of waters  
run down mine eyes:  
because they keep not  
thy law.

T S A D D I.

137 **R**ighteous art  
thou, O Lord,  
and

*The xxvj. day.*

and upright are thy judgements.

138 Thy testimonies that thou hast commanded, are righteous, and very faithfull.

139 My zeal hath consumed me : because mine enemies have forgotten thy words.

140 Thy word is very pure : therefore thy servant loveth it.

141 I am small and despised : yet do not I forget thy precepts.

142 Thy righteousness is an everlasting righteousness, and thy law is the truth.

143 Trouble and anguish have taken hold on me : yet thy commandments are my delights.

144 The righteousness of thy testimonies is everlasting : give me understanding , and I shall live.

*Psalms.*

Ev. Pr. K O P H.

145 **I** Cryed with my whole heart ,  
heare me , O Lord : I will keep thy statutes.

146 I cryed unto thee, save me & I shall keep thy testimonies.

147 I prevented the dawning of the morning, and cryed : I hoped in thy word.

148 Mine eyes prevent the night-watches, that I might meditate in thy word.

149 Hear my voyce according unto thy loving kindness : O Lord quicken me according to thy judgement.

150 They draw nigh that follow after mischief : they are far from thy law.

151 Thou art near, O Lord : and all thy commandments are truth.

152 Concerning thy

M 3

te-

*The xxxij. day.*

*Psalms.*

*The xxxij. day.*

testimonies, I have known of old, that thou hast founded them for ever.

**RESH.**

153 **C**onsider mine affliction, and deliver me: for I doe not forget thy law.

154 Plead my cause, and deliver me: quicken me according to thy word.

155 Salvation is far from the wicked: for they seek not thy statutes.

156 Great are thy tender mercies, O Lord, quicken me according to thy judgements.

157 Many are my persecutors, and mine enemies: yet do I not decline from thy testimonies.

158 I beheld the transgressours, and was grieved: because they kept not thy word.

159 Consider how I love thy precepts: quicken me, O Lord, according to thy loving kindness.

160 Thy word is true from the beginning: and every one of thy righteous judgements endureth for ever.

**SCHIN.**

161 **P**rinces have persecuted me without a cause: but my heart standeth in awe of thy word.

162 I rejoyce at thy word, as one that findeth great spoil.

163 I hate and abhor lying: but thy law do I love.

164 Seven times a day do I praise thee: because of thy righteous judgements.

165 Great peace have they which love thy law: and nothing shall offend

*The xxvj. day.*

*Psalms.*

*The xxvj. day.*

offend them.

166 Lord, I have hoped for thy salvation, and done thy commandments.

167 My soul hath kept thy testimonies: and I love them exceedingly.

168 I have kept thy precepts and thy testimonies: for all my waies are before thee.

TAU.

169 **L**et my cry come near before thee, O Lord: give me understanding according to thy word.

170 Let my supplication come before thee: deliver me according to thy word.

171 My lips shall utter praise, when thou hast taught me thy statutes.

172 My tongue shall speak of thy word: for all thy commandments

are righteousness.

173 Let thine hand help me: for I have chosen thy precepts.

174 I have longed for thy salvation, O Lord: and thy law is my delight.

175 Let my soul live, and it shall praise thee: and let thy judgements help me.

176 I have gone astray like a lost sheep, seek thy servant: for I do not forget thy commandments.

Mo. Pr. PSAL. CXX.

*The Psalmist being compelled to live amongst ungodly and fawning people, complains to God, and craves help and remedy.*

**I**N my distress I cryed unto the Lord, and he heard me.

2 Deliver my soul, O Lord, from lying lips, and from a deceitfull tongue.

3 What shall be given

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ven unto thee? or what shall be done unto thee, thou false tongue?

4 Sharp arrows of the mighty, with coals of Juniper.

5 Wo is me that I sojourn in Mesech, that I dwell in the tents of Kedar.

6 My soul hath long dwelt with him that hateth peace.

7 I am for peace: but when I speak, they are for war.

PSAL. CXXI.

*This Psalm is an act of trust in God, our great preserver by day and night, at home and abroad.*

**I** Will lift up mine eyes unto the hills from whence cometh my help.

2 My help cometh from the Lord, which made heaven and earth.

3 He will not suffer

thy foot to be moved: he that keepeth thee will not slumber.

4 Behold, he that keepeth Israel shall neither slumber nor sleep.

5 The Lord is thy keeper: the Lord is thy shade upon thy right hand.

6 The sun shall not smite thee by day, nor the moon by night.

7 The Lord shall preserve thee from all evil: he shall preserve thy soul.

8 The Lord shall preserve thy going out, and thy coming in, from this time forth and even for evermore.

PSAL. CXXII.

*A preparatory hymn for the people of God in their ascent to the places and solemnities of religion: he prays for the prosperity of the Church.*

**I** Was glad when they said unto me, Let us goe into the house

house of the Lord.

2 Our feet shall stand within thy gates, O Jerusalem.

3 Jerusalem is builded as a city, that is compact together:

4 Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.

5 For there are set thrones of judgement: the thrones of the house of David.

6 Pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace be within thy walls, and prosperity within thy palaces.

8 For my brethren and companions sakes, I will now say, Peace be within thee.

9 Because of the house of the Lord our God, I will seek thy good,

## PSAL. CXXIII.

*The people under the tyranny of Antiochus complain to God of their sad condition; and humbly wait on God.*

UNTO thee lift I up mine eyes, O thou that dwellest in the heavens.

2 Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, untill that he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us: for we are exceedingly filled with contempt.

4 Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud,

PSAL.

## PSAL. CXXIV.

*The people newly escaped from their enemies acknowledge their great danger, and God onely to be the author of their safety and their victory.*

**I**F it had not been the Lord who was on our side, now may Israel say :

2 If it had not been the Lord who was on our side, when men rose up against us :

3 Then they had swallowed us up quick, when their wrath was kindled against us :

4 Then the waters had overwhelmed us, the stream had gone over our soul :

5 Then the proud waters had gone over our soul.

6 Blessed be the Lord, who hath not given us as a prey to their teeth.

7 Our soul is escaped as a bird out of the snare of the fowlers; the

snare is broken and we are escaped.

8 Our help is in the name of the Lord, who made heaven and earth.

## PSAL. CXXV.

*The perpetuity of the church: Gods continuall presence with her : the lot of the wicked differs from the portion of Gods people.*

**T**HEY that trust in the Lord shal be as mount Zion, which cannot be removed, but abideth for ever.

2 As the mountains are round about Jerusalem, so the Lord is round about his people, from henceforth even for ever.

3 For the rod of the wicked shall not rest upon the lot of the righteous: lest the righteous put forth their hands unto iniquity.

4 Do good, O Lord, unto those that be good, and to them that are

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Psalms.

The xxviij. day.

are upright in their hearts.

5 As for such as turn aside unto their crooked wayes, the Lord shall lead them forth with the workers of iniquity: but peace shall be upon Israel.

Ev. Pr. PSAL. CXXVI.

*The joy of the Jewes at their return: & from Babylon: they pray for the remaining part: the future joy of them that presently mourne.*

**W**hen the Lord turned again the captivity of Zion, we were like them that dream.

2 Then was our mouth filled with laughter, and our tongue with singing: Then said they among the heathen, The Lord hath done great things for them.

3 The Lord hath done great things for us: whereof we are glad.

4 Turne again our captivity, O Lord, as the streames in the south.

5 They that sow in tears, shall reap in joy.

6 He that goeth forth and weepeth, bearing precious seed, shall doubtlesse come again with rejoycing, bringing his sheaves with him.

PSAL. CXXVII.

*Without God we must undertake nothing: children are a blessing to the righteous.*

**E**Xcept the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain.

2 It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep.

3 Lo, children are an heritage

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*Psalms.*

*The xxviij. day.*

heritage of the Lord: & the fruit of the womb is his reward.

4 As arrows are in the hand of a mighty man: so are children of the youth.

5 Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

PSAL. CXXVIII.

*The blessings of them that fear God; in their wives and children, and the peace of the Church.*

**B**lessed is every one that feareth the Lord: that walketh in his wayes.

2 For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee.

3 Thy wife shall be as a fruitfull vine by the sides of thine house: thy children like olive

plants, round about thy table.

4 Behold, that thus shall the man be blessed, that feareth the Lord.

5 The Lord shall blesse thee out of Zion: and thou shalt see the good of Jerusalem, all the dayes of thy life.

6 Yea, thou shalt see thy childrens children, and peace upon Israel.

PSAL. CXXIX.

*The indefatigable malice of the enemies of the Church: they prevail not: but are at last accursed and cut off.*

**M**any a time have they afflicted me from my youth, may Israel now say:

2 Many a time have they afflicted me from my youth: yet they have not prevailed against me.

3 The plowers plowed upon my back: they made

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*Psalms.*

*The xxvij. day.*

made long their furrows.

4 The Lord is righteous: he hath cut asunder the cords of the wicked.

5 Let them all be confounded and turned back that hate Zion.

6 Let them be as the grasse upon the house tops, which withereth afore it groweth up:

7 Wherewith the mower filleth not his hand: nor he that bindeth sheaves, his bo-some.

8 Neither doe they which goe by, say, The blessing of the Lord be upon you: we blesse you in the name of the Lord.

PSAL. CXXX.

*A prayer for pardon of sins: an act of hope in God: and a celebration of his mercy. The Psalm is penitential.*

**O**Ut of the depths have I cryed unto thee, O Lord.

2 Lord hear my voice: let thine ears be attentive to the voice of my supplications.

3 If thou, Lord, shouldest mark iniquities; O Lord, who shall stand?

4 But there is forgiveness with thee, that thou mayst be feared.

5 I wait for the Lord, my soul doth wait, and in his word do I hope.

6 My soul waiteth for the Lord, more then they that watch for the morning: I say, more then they that watch for the morning.

7 Let Israel hope in the Lord, for with the Lord there is mercy, and with him is plenteous redemption.

8 And he shall re-deem

deem Israel from all his iniquities.

## PSAL. CXXXI.

*David being accused by Saul's servants that he aspir'd to the Kingdom, protests his innocence, his humble thoughts, and meek deportment: he calls on all to trust in God.*

**L**ord, my heart is not haughty, nor mine eyes lofty: neither do I exercise my self in great matters, or in things too high for me.

2 Surely I have behaved and quieted my self as a child that is weaned of his mother: my soul is even as a weaned child.

3 Let Israel hope in the Lord, from henceforth and for ever.

## Mo. Pr. PSAL. CXXXII.

*David having vow'd to build a Temple to God was not permitted; but the place was shewn to him where his son should build it: he prepares this psalm for the dedication of it: prophecies of the stability of Christ's*

*church, and the blessings of his Ministers and people.*

**L**ord, remember David, and all his afflictions.

2 How he sware unto the Lord, and vow'd unto the mighty God of Jacob.

3 Surely I will not come into the tabernacle of my house, nor go up into my bed:

4 I will not give sleep to mine eyes, or slumber to mine eyelids,

5 Untill I find out a place for the Lord: an habitation for the mighty God of Jacob.

6 Lo, we heard of it at Ephratah: we found it in the fields of the wood.

7 We will go into his tabernacles: we will worship at his footstool.

8 Arise,

8 Arise, O Lord, into thy rest : thou, & the ark of thy strength.

9 Let thy priests be clothed with righteousness : and let thy saints shout for joy.

10 For thy servant Davids sake, turn not away the face of thine anointed.

11 The Lord hath sworn in truth unto David, he will not turn from it, Of the fruit of thy body will I set upon thy throne.

12 If thy children will keep my covenant and my testimony, that I shall teach them, their children also shall sit upon thy throne for evermore.

13 For the Lord hath chosen Zion : he hath desired it for his habitation.

14 This is my rest for ever : here will I dwell,

for I have desired it.

15 I will abundantly blesse her provision : I will satisfie her poor with bread.

16 I will also clothe her priests with salvation : and her saints shall shout aloud for joy.

17 There will I make the horn of David to bud : I have ordained a lamp for mine anointed.

18 His enemies will I clothe with shame : but upon himself shall his crown flourish.

PSAL. CXXXIII.

*The amability of peace, and the blessings of Christian unity are described.*

**B**Ehold, how good and how pleasant it is, for brethren to dwell together in unity.

2 It is like the precious oyntment upon the head, that ran down upon the beard, even Aarons beard, that went down



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*Psalms.*

*The xxviij. day.*

down to the skirts of  
his garment.

3 As the dew of Her-  
mon, and as the dew  
that descended upon  
the mountains of Zion ;  
for there the Lord com-  
manded the blessing ,  
even life for evermore.

PSAL. CXXXIV.

*An exhortation to the Ministers of  
Religion to attend to their ap-  
pointed houres of prayer.*

**B**Ehold, blesse ye the  
Lord, all ye servants  
of the Lord, which by  
night stand in the house  
of the Lord.

2 Lift up your hands  
in the sanctuary : and  
blesse the Lord.

3 The Lord that  
made heaven & earth,  
blesse thee out of Zion.

PSAL. CXXXV.

*The Ministers of Religion are fur-  
ther called upon to attend to the  
recitation of the Divine praises,  
by arguments drawn from con-  
sideration of the works of God,  
from the greatnesse of his name,  
from his justice to all, and his*

*loving kindnesse to his servants;  
the vanity of Idols, and their  
worshippers.*

**P**RAISE ye the Lord,  
praise ye the name of  
the Lord, praise him, O  
ye servants of the Lord.

2 Ye that stand in  
the house of the Lord,  
in the courts of the  
house of our God.

3 Praise ye the Lord,  
for the Lord is good :  
sing praises unto his  
name, for it is plea-  
sant.

4 For the Lord hath  
chosen Jacob unto him-  
self, and Israel for his  
peculiar treasure.

5 For I know that  
the Lord is great, and  
that our Lord is above  
all gods.

6 Whatsoever the  
Lord pleased, that did  
he in heaven and in  
earth, in the seas, and all  
deep places.

7 He causeth the va-  
pours

pours to ascend from the ends of the earth, he maketh lightnings for the rain: he bringeth the wind out of his treasuries.

8 Who smote the first-born of Egypt, both of man and beast.

9 Who sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.

10 Who smote great nations, and slew mighty kings:

11 Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan:

12 And gave their land for an heritage, an heritage unto Israel his people.

13 Thy name, O Lord, endureth for ever, and thy memoriall, O Lord, throughout all generations,

14 For the Lord will judge his people, and he will repent himself concerning his servants.

15 The idols of the heathen are silver and gold, the work of mens hands.

16 They have mouths, but they speak not; eyes have they, but they see not.

17 They have eares, but they hear not, neither is there any breath in their mouthes.

18 They that make them are like unto them: so is every one that trusteth in them.

19 Blesse the Lord, O house of Israel: blesse the Lord, O house of Aaron.

20 Blesse the Lord, O house of Levi; ye that fear the Lord, blesse the Lord.

21 Blessed be the Lord out of Zion, which

N

dwell

dwelleth at Jerusalem.  
Praise ye the Lord.

Ev.Pr. PSAL. CXXXVI.

*The people of God are called upon  
to confesse the greatnesse and  
goodnesse, the providence and  
mercy of the Lord: by arguments  
taken from the works of God to  
the children of Israel and to all  
the world: all Gods works are  
in mercy: This mercy is Eternall.*

**O** Give thanks  
unto the Lord,  
for he is good:  
for his mercy endureth  
for ever.

2 O give thanks un-  
to the God of gods: for  
his mercy endureth for  
ever.

3 O give thanks to  
the Lord of lords: for  
his mercy endureth for  
ever.

4 To him who alone  
doth great wonders: for  
his mercy endureth for  
ever.

5 To him that by  
wisdom made the hea-  
vens: for his mercy en-

dureth for ever.

6 To him that stret-  
ched out the earth a-  
bove the waters: for his  
mercy endureth for e-  
ver.

7 To him that made  
great lights: for his  
mercy endureth for e-  
ver.

8 The sun to rule by  
day: for his mercy en-  
dureth for ever.

9 The moon and  
stars to rule by night:  
for his mercy endureth  
for ever.

10 To him that smote  
Egypt in their first-  
born: for his mercy en-  
dureth for ever.

11 And brought  
out Israel from among  
them: for his mercy  
endureth for ever.

12 With a strong  
hand, and with a stretch-  
ed out arm: for his  
mercy endureth for e-  
ver.

13 To

13 To him which di-  
vided the Red sea into  
parts : for his mercy en-  
dureth for ever.

14 And made Israel  
to passe through the  
midst of it : for his mer-  
cy endureth for ever.

15 But overthrew  
Pharaoh and his host in  
the Red sea : for his  
mercy endureth for e-  
ver.

16 To him which  
led his people through  
the wilderness : for his  
mercy endureth for e-  
ver.

17 To him which  
smote great kings : for  
his mercy endureth for  
ever.

18 And slew famous  
kings : for his mercy en-  
dureth for ever.

19 Sihon king of the  
Amorites : for his mer-  
cy endureth for ever.

20 And Og the king  
of Bashan : for his mer-

cy endureth for ever.

21 And gave their  
land for an heritage :  
for his mercy endureth  
for ever.

22 Even an heritage  
unto Israel his seryant :  
for his mercy endureth  
for ever.

23 Who remembered  
us in our low estate :  
for his mercy endureth  
for ever.

24 And hath redee-  
med us from our ene-  
mies : for his mercy en-  
dureth for ever.

25 Who giveth food  
to all flesh : for his mer-  
cy endureth for ever.

26 O give thanks  
unto the God of hea-  
ven : for his mercy en-  
dureth for ever.

PSAL. CXXXVII.

*The Jewes being in the Babylonish  
Captivity deplore their sad con-  
dition : they remember the plea-  
sures of Jerusalem and the reli-  
gion of the Temple ; they long to  
be there : and pray for the Di-  
vine*

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*vine Judgments to descend upon their persecutors.*

**B**Y the rivers of Babylon, there we sat down, yea we wept, when we remembered Zion.

2 We hanged our harps upon the willows, in the midst thereof.

3 For there they that carryed us away captive, required of us a song; and they that wasted us, required of us mirth, saying, Sing us one of the songs of Zion.

4 How shall we sing the Lords song in a strange land?

5 If I forget thee, O Jerusalem; let my right hand forget her cunning.

6 If I doe not remember thee, let my tongue cleave to the roof of my mouth;

if I prefer not Jerusalem above my chief joy.

7 Remember, O Lord, the children of Edom, in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof.

8 O daughter of Babylon, who art to be destroyed: happy shall he be that rewardeth thee, as thou hast served us.

9 Happy shall he be that taketh and dasheth thy little ones against the stones.

PSAL. CXXXVIII.

*David being freed from the persecution of Saul, and invested in the Kingdome, promises to celebrate the Divine praises before all the Kings of the earth: whom he exhorts to doe the same: he puts his trust in God for the future: he prays to have these mercies continued and enlarged.*

**I** Will praise thee with my whole heart, be-

*The xxviij. day.*

*Psalms.*

*The xxxix. day.*

before the gods will I  
sing praise unto thee.

2 I will worship to-  
wards thy holy temple,  
and praise thy name,  
for thy loving kind-  
nesse, and for thy truth :  
for thou hast magnified  
thy word above all thy  
name.

3 In the day when I  
cried, thou answeredst  
me : and strengthenedst  
me with strength in my  
soul.

4 All the kings of  
the earth shall praise  
thee, O Lord, when  
they hear the words of  
thy mouth.

5 Yea, they shall  
sing in the waies of the  
Lord : for great is the  
glory of the Lord.

6 Though the Lord  
be high, yet hath he re-  
spect unto the lowly :  
but the proud he know-  
eth afar off.

7 Though I walk in

the mids of trouble,  
thou wilt revive me ;  
thou shalt stretch forth  
thine hand against the  
wrath of mine enemies,  
and thy right hand shall  
save me.

8 The Lord will per-  
fect that which concer-  
neth me : thy mercy, O  
Lord, endureth for ever :  
forsake not the works  
of thine own hands.

Mo. Pr. PSAL. CXXXIX.

*The Divine Omniscience, and Om-  
nipresence largely described : the  
thoughts of God are unsearcha-  
ble : the wicked are cursed : the  
Psalmist prays to be defended  
from them : he hates their waies :  
and prays to be conducted in  
the waies of God.*

**O** Lord, thou hast  
searched me, &  
known me.

2 Thou knowest my  
down-sitting, and mine  
up-rising, thou under-  
standest my thought a-  
far off.

3 Thou compasshest  
my path, and my lying  
down,

N 3

down, and art acquainted with all my waies.

4 For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether.

3 Thou hast beset me behind and before, and laid thine hand upon me.

6 Such knowledge is too wonderfull for me; it is high, I cannot attain unto it.

7 Whither shall I goe from thy spirit? or whither shall I flee from thy presence?

8 If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.

9 If I take the wings of the morning, & dwell in the uttermost parts of the sea:

10 Even there shall thy hand lead me, and thy right hand shall hold me.

11 If I say, Surely the darknesse shall cover me: even the night shall be light about me.

12 Yea, the darknesse hideth not from thee, but the night shineth as the day: the darknesse and the light are both alike to thee.

13 For thou hast possessed my reins: thou hast covered me in my mothers womb.

14 I will praise thee, for I am fearfully and wonderfully made; marvellous are thy works, and that my soul knoweth right well.

15 My substance was not hid from thee, when I was made in secret: and curiously wrought in the lowest parts of the earth.

16 Thine eyes did see my substance yet being imperfect, and in thy

thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.

17 How precious also are thy thoughts unto me, O God? how great is the summe of them?

18 If I should count them, they are mo in number then the sand: when I wake, I am still with thee.

19 Surely thou wilt slay the wicked, O God: depart from me therefore ye bloody men.

20 For they speak against thee wickedly, and thine enemies take thy name in vain.

21 Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee?

22 I hate them with perfect hatred: I count them mine enemies.

23 Search me, O God, and know my heart: try me, and know my thoughts.

24 And see if there be any wicked way in me, and lead me in the way everlasting.

## PSAL. CXL.

*David being persecuted by Doeg and the men of Ziph prays to God for his safety and defence from their evil tongues: he prays against his Enemies: he trusts in God that he shall be safe; and that his Enemies shall be destroyed.*

**D**eliver me, O Lord, from the evil man; preserve me from the violent man.

2 Which imagine mischiefs in their heart; continually are they gathered together for warre.

3 They have sharpened their tongues like a serpent; adders poyson



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Psalms.

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is under their lips. Selah.

4 Keep me, O Lord, from the hands of the wicked, preserve me from the violent man, who have purposed to overthrow my goings.

5 The proud have hid a snare for me, and cords, they have spread a net by the way-side: they have set gins for me. Selah.

6 I said unto the Lord, Thou art my God: hear the voice of my supplications, O Lord.

7 O God the Lord, the strength of my salvation; thou hast covered my head in the day of battell.

8 Grant not, O Lord, the desires of the wicked, further not his wicked device, lest they exalt themselves. Selah.

9 As for the head of

those that compasse me about, let the mischief of their own lips cover them.

10 Let burning coals fall upon them, let them be cast into the fire; into deep pits, that they rise not up again.

11 Let not an evil speaker be established in the earth: evil shall hunt the violent man to overthrow him.

12 I know that the Lord will maintain the cause of the afflicted, and the right of the poor.

13 Surely the righteous shall give thanks unto thy name, the upright shall dwell in thy presence.

PSAL. CXLI.

David being in his flight and trouble prays that God would so compose his mind, and restrain his tongue that through anger or impatience he may not offend: and that he may have no part or society with the wicked: he prays

*prayer to be defended from their snares, and that they may perish with their own arts.*

**L**ord, I cry unto thee, make haste unto me, give ear unto my voice, when I cry unto thee.

2 Let my prayer be set forth before thee as incense, and the lifting up of my hands, as the evening sacrifice.

3 Set a watch (O Lord) before my mouth, keep the door of my lips.

4 Incline not my heart to any evil thing, to practise wicked works with men that work iniquity: and let me not eat of their dainties.

5 Let the righteous smite me, it shall be a kindnesse; and let him reprove me, it shall be

an excellent oyl, which shall not break my head: for yet my prayer also shall be in their calamities.

6 When their judges are overthrown in stony places, they shall hear my words, for they are sweet.

7 Our bones are scattered at the graves mouth, as when one cutteth and cleaveth wood upon the earth.

8 But mine eyes are unto thee, O God the Lord: in thee is my trust, leave not my soul destitute.

9 Keep me from the snare which they have laid for me, and the gins of the workers of iniquity.

10 Let the wicked fall into their own nets, whilest that I withall escape.

PSAL.

EAP. PSAL. CXLII.

*David being imprisoned in a cave, and besieged by Saul, prays to God to be delivered out of his present danger: he intends this delivery to be in order to the glorification of God.*

**I** Cryed unto the Lord with my voice: with my voice unto the Lord did I make my supplication.

2 I poured out my complaint before him: I shewed before him my trouble.

3 When my spirit was overwhelmed within me, then thou knewest my path: in the way wherein I walked, have they privily laid a snare for me.

4 I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me: no man cared for my soul.

5 I cried unto thee, O Lord, I said, Thou

art my refuge, and my portion in the land of the living.

6 Attend unto my cry, for I am brought very low; deliver me from my persecutours: for they are stronger then I.

7 Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about: for thou shalt deale bountifully with me.

PSAL. CXLIII.

*David being persecuted by Absaloms party imploray Gods ayde: confesses his unworthinesse and sinne: describes his sad state of affairs; he comforts himself with the memory of Gods great works: he prays for defence against his enemies, and deliverance from them: and to be conducted by the good spirit of God: and that his Enemies may be cutt off. The psalme is penitential.*

**H**ear my prayer, O Lord, give ear to my supplications: in thy faithfulness answer me, and

and in thy righteouf-  
nesse.

2 And enter not in-  
to judgment with thy  
servant: for in thy sight  
shall no man living be  
justified.

3 For the enemy  
hath persecuted my  
soul, he hath smitten  
my life down to the  
ground: he hath made  
me to dwell in dark-  
nesse, as those that have  
been long dead.

4 Therefore is my spi-  
rit overwhelmed within  
me: my heart within  
me is desolate.

5 I remember the  
dayes of old, I meditate  
on all thy works: I  
muse on the work of  
thy hands.

9 I stretch forth my  
hands unto thee: my  
soul thirsteth after  
thee, as a thirsty land.  
Selah.

7 Hear me speedily,

O Lord, my spirit fail-  
eth: hide not thy face  
from me, lest I be like  
unto them that goe  
down into the pit.

8 Cause me to hear  
thy loving kindnesse in  
the morning, for in thee  
doe I trust: cause me to  
know the way wherein  
I should walk, for I lift  
up my soul unto thee.

9 Deliver me, O  
Lord, from mine ene-  
mies: I flee unto thee  
to hide me.

10 Teach me to do  
thy will, for thou art  
my God: thy spirit is  
good, lead me into the  
land of uprightnesse.

11 Quicken me, O  
Lord, for thy names  
sake: for thy righteouf-  
nesse sake bring my soul  
out of trouble.

12 And of thy mer-  
cy cut off mine ene-  
mies, and destroy all  
them that afflict my  
soul:

soul: for I am thy servant.

Mo.Pr. PSAL. CXLIV.

*David praises God for helping him in battels against the Philistims: and giving him an intire possession of his kingdome: he admires Gods goodnesse to man, and the condescensions of his providence: he prays for defence against the preparations of other Enemies against him: and for prosperity to his people, and plenty in the field and in the stall: the blessednesse of the servants of God.*

**B**lessed be the Lord my strength, which teacheth my hands to war, and my fingers to fight.

2 My goodnesse and my fortresse, my high tower and my deliverer, my shield, and he in whom I trust: who subdueth my people under me.

3 Lord, what is man, that thou takest knowledge of him? or the son of man, that thou makest account of him?

4 Man is like to vanity: his dayes are as a shadow that passeth away.

5 Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke.

6 Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.

7 Send thine hand from above, rid me, and deliver me out of great waters: from the hand of strange children,

8 Whose mouth speaketh vanity; and their right hand is a right hand of falshood.

9 I will sing a new song unto thee, O God: upon a psaltery, and an instrument of ten strings will I sing praises unto thee.

10 It is he that giveth salvation unto kings: who

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who delivereth David his servant from the hurtfull sword.

11 Rid me and deliver me from the hand of strange children ; whose mouth speaketh vanity, and their right hand is a right hand of falshood.

12 That our sons may be as plants grown up in their youth ; that our daughters may be as corner-stones, polished after the similitude of a palace :

13 That our garners may be full, affording all manner of store: that our sheep may bring forth thousands, and ten thousands in our streets:

14 That our oxen may be strong to labour; that there be no breaking in, nor going out ; that there be no complaining in our streets.

15 Happy is that people, that is in such a case : yea, happy is that people, whose God is the Lord.

PSAL. CXLV.

*This Psalm is part of the Allelujahs: it is wholly a celebration of the Divine praises, from the greatnessse of God, his infinite power, his immense Majesty, his goodnessse, his clemency, his justice, his providence and bounty, and his readinesse to hear the prayers of them that fear him.*

**I** Will extoll thee, my God, O King, and I will blesse thy name for ever and ever.

2 Every day will I blesse thee, and I will praise thy name for ever and ever.

3 Great is the Lord, and greatly to be praised, and his greatnessse is unsearchable.

4 One generation shall praise thy works to another, and shall declare thy mighty acts.

5 I will speak of the glorious honour of thy majesty, and of thy wondrous works.

6 And men shall speak of the might of thy terrible acts; and I will declare thy greatness.

7 They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

8 The Lord is gracious, and full of compassion; slow to anger, and of great mercy.

9 The Lord is good to all: and his tender mercies are over all his works.

10 All thy works shall praise thee, O Lord, and thy saints shall bless thee.

11 They shall speak of the glory of thy kingdom, and talk of thy power.

12 To make known to the sons of men, his mighty acts, and the glorious majesty of his kingdom.

13 Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

14 The Lord upholdeth all that fall, and raiseth up all those that be bowed down.

15 The eyes of all wait upon thee, & thou givest them their meat in due season.

16 Thou openest thine hand, and satisfiest the desire of every living thing.

17 The Lord is righteous in all his wayes, and holy in all his works.

18 The Lord is nigh unto all them that call upon him, to all that call upon him in truth,

19 He

19 He will fulfill the desire of them that fear him : he also will hear their cry, and will save them.

20 The Lord preserveth all them that love him : but all the wicked will he destroy.

21 My mouth shall speak the praise of the Lord : and let all flesh blesse his holy name for ever and ever.

# PSAL. CXLVI.

*An exhortation to praise God : in him alone we are to trust : he is the Creator of all : his truth is eternall : he is just, bountifull, and gracious, and King for ever.*

**P**raise ye the Lord : praise the Lord, O my soul.

2 While I live, will I praise the Lord : I will sing praises unto my God, while I have any being.

3 Put not your trust

in Princes, nor in the son of man, in whom there is no help.

4 His breath goeth forth, he returneth to his earth : in that very day his thoughts perish.

5 Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God :

6 Which made heaven and earth, the sea, and all that therein is : which keepeth truth for ever :

7 Which executeth judgement for the oppressed, which giveth food to the hungry : the Lord looseth the prisoners.

8 The Lord openeth the eyes of the blinde : the Lord raiseth them that are bowed down : the Lord loveth the righteous.

9 The



9 The Lord prefer-  
veth the strangers; he  
relieveth the fatherless  
and widow: but the way  
of the wicked he tur-  
neth upside down.

10 The Lord shall  
reign for ever, even thy  
God, O Zion, unto all  
generations. Praise ye  
the Lord.

Ev.Pr. PSAL. CXLVII.

*An exhortation to recite Gods  
praises from the consideration of  
his blessings to his people: his de-  
fence and establishment of them:  
his power and wisdom mani-  
fested in the heavens: his care  
over all the creatures, men and  
beasts: from summer and win-  
ter: and especially from con-  
sideration of the excellency of his  
Law and of his word communi-  
cated to his people.*

**P**raise ye the Lord:  
for it is good to  
sing praises unto  
our God: for it is plea-  
sant, & praise is comely.

11 The Lord doth  
build up Jerusalem: he  
gathereth together the  
outcasts of Israel.

3 He healeth the  
broken in heart, & bin-  
deth up their wounds.

4 He telleth the  
number of the stars: he  
calleth them all by  
their names.

5 Great is our Lord,  
and of great power: his  
understanding is infi-  
nite.

6 The Lord lifteth  
up the meek: he cast-  
eth the wicked down to  
the ground.

7 Sing unto the Lord  
with thanksgiving: sing  
praises upon the harp  
unto our God:

8 Who covereth the  
heaven with clouds,  
who prepareth rain for  
the earth, who maketh  
grasse to grow upon the  
mountains.

9 He giveth to the  
beast his food, and to  
the young ravens which  
cry.

10 He delighteth not  
in

*The xxx. day.*

*Psalms.*

*The xxx. day.*

in the strength of the horse: he taketh not pleasure in the legs of a man.

11 The Lord taketh pleasure in them that fear him, in those that hope in his mercy.

12 Praise the Lord, O Jerusalem: praise thy God, O Zion.

13 For he hath strengthened the bars of thy gates: he hath blessed thy children within thee.

14 He maketh peace in thy borders, and filleth thee with the finest of the wheat:

15 He sendeth forth his commandment upon earth: his word runneth very swiftly.

16 He giveth snow like wool: he scattereth the hoar frost like ashes.

17 He casteth forth his ice like morsels:

who can stand before his cold?

18 He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow.

19 He sheweth his word unto Jacob, his statutes and his judgments unto Israel.

20 He hath not dealt so with any nation: and as for his judgements, they have not known them. Praise ye the Lord.

PSAL. CXLVIII.

*All the creation in the severall ranks of creatures is called upon to be instrumental in the celebration of the Divine praises.*

**P**RAISE ye the Lord. Praise ye the Lord from the heavens: praise him in the heightes.

2 Praise ye him all his angels: praise ye him all his hosts.

3 Praise ye him sun and moon: praise him

O

all

The xxx. day.

Psalms.

The xxx. day.

all ye stars of light.

4 Praise him ye heavens of heavens, and ye waters that be above the heavens.

5 Let them praise the name of the Lord : for he commanded, and they were created.

6 He hath also stablished them for ever and ever : he hath made a decree which shall not passe.

7 Praise the Lord from the Earth, ye dragons and all deeps.

8 Fire and hail, snow and vapour, stormy wind fulfilling his word.

9 Mountains and all hills, fruitfull trees and all cedars.

10 Beasts and all cattell, creeping things, and flying fowl.

11 Kings of the earth, and all people ; princes, and all judges of the earth.

12 Both young men and maidens, old men and children.

13 Let them praise the name of the Lord : for his name alone is excellent, his glory is above the earth and heaven.

14 He also exalteth the horn of his people, the praise of all his saints, even of the children of Israel, a people near unto him. Praise ye the Lord.

PSAL. CXLIX.

*The praises of God and his glory in the prosperity of his Church: the priviledges and advantages of the saints in the old Testament; and in the spiritual sense to be translated to the Christian Church.*

**P**RAISE ye the Lord : sing unto the Lord a new song, and his praise in the congregation of saints.

2 Let Israel joyce in him that made him :

let

let the children of Zion  
be joyfull in their king.

3 Let them praise  
his name in the dance :  
let them sing praises  
unto him with the tim-  
brell and harp.

4 For the Lord taketh  
pleasure in his  
people : he will beauti-  
fie the meek with sal-  
vation.

5 Let the saints be  
joyfull in glory : let  
them sing aloud upon  
their beds.

6 Let the high prai-  
ses of God be in their  
mouth, and a two-edged  
sword in their hand.

7 To execute venge-  
ance upon the heathen,  
and punishments upon  
the people.

8 To bind their kings  
with chains, and their  
nobles with fetters of  
iron.

9 To execute upon

them the judgement  
written : this honour  
have all his saints. Praise  
ye the Lord.

## PSAL. CL.

*David calls upon the Church to re-  
cite Gods praises : and especi-  
ally upon the Levites, whose  
office it was to sing and play on  
instruments of musick in the  
service of God : he uses the  
word [praise] thirteen times  
in this short Psalm, according  
to the number of the thirteen  
Attributes of God which the  
Rabbins usually reckon.*

**P**Raise ye the Lord.  
Praise God in his  
sanctuary : praise him in  
the firmament of his  
power.

2 Praise him for his  
mighty acts : praise him  
according to his excel-  
lent greatnesse.

3 Praise him with the  
sound of the trumpet :  
praise him with the  
psaltery and harp.

4 Praise him with  
the timbrel and dance :  
praise

The xxx. day.

Psalms.

The xxx. day.

praise him with stringed  
instruments and organs.

3. Praise him upon  
the loud cymbals: praise  
him upon the high

sounding cymbals.

6. Let every thing  
that hath breath, praise  
the Lord. Praise ye the  
Lord.

The End.

